THE LANKATILAKE TEMPLE.

R. P. Crandall, U.S.N.

THE BOOK OF CEYLON

BEING A GUIDE TO ITS RAILWAY SYSTEM AND AN ACCOUNT OF ITS VARIED ATTRACTIONS FOR THE VISITOR AND TOURIST

BY

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PREFACE

THE design of this book is to help the traveller in Ceylon to a fuller enjoyment of the varied attractions of the island, and to arouse in the general reader a desire to visit a country which has only now begun to receive the attention it deserves. If, as I am glad to be assured, my previous works on Ceylon have contributed in some measure to this end, I trust the more popular form of the present work will still further promote the object which I have in view.

The illustrations are mainly from photographs taken by me specially for this work; they may be depended upon, therefore, as representing the aspect of the country to-day. Some photographs of places and things that have not changed during the last few years have been introduced from my previous books. For some excellent illustrations in the first section I am indebted to my brother, Mr. A. E. Cave; for those on page 12 my thanks are due to Mr. Owen W. Henman; for Nos. 298 and 299 to Mr. M. Kelway Bamber, F.I.C., F.C.S., M.R.A.C., and for those on pages 109 and 230 to Messrs. Plâté & Co.

To Mr. G. P. Greene, the general manager of the Ceylon Government Railway, I owe a debt of gratitude for information and assistance in many directions; to my nephew, Mr. W. A. Cave, I am indebted for the information given about the birds of Colombo; and to the Hon. Mr. J. P. Lewis, M.A., Government Agent of the Central Province of Ceylon, my warmest thanks are due

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for his interesting contribution on Kandyan architecture; for facilities which enabled me to observe the native manners and customs of the province over which he presides, and for many other kindnesses. And finally it gives me great pleasure to express my indebtedness to my friend, Mr. F. W. Langston, M.A., of Merton College, Oxford, who kindly undertook the reading of the whole work, and whose many valuable suggestions I gratefully adopted.

HENRY W. CAVE.

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THE BOOK OF CEYLON.

PART I.

COLOMBO,

The South-West Coast, and the Kelani Valley.

Introductory

IT would be superfluous to-day to describe geographically the position of Ceylon on the map of the world. Thanks to the greater facilities of travel in recent years, our acquaintance with the most distant outposts of the empire is now more intimate than could have been conceived two decades ago, and Ceylon, which at a period not very remote was little more than a vague image of poetry or romance, has become an important reality to the merchant, the traveller and the student of ancient civilisation and religion.

Ceylon's place in the Empire

To those who have the most extensive experience of east and west, the claim of Ceylon to be regarded as the very gem of the earth will not seem extravagant, and the object of the present work will be to afford some evidence in support of this claim. But not on æsthetic grounds alone does Ceylon deserve notice. The economic results due to its situation in the eastern seas, a spot on which converge the steamships of all nations for coal and the exchange of freight and passengers; its wealth and diversity of agricultural and mineral products; the industry of its inhabitants both colonists and natives—these, together with its scenery and the glamour of its unrivalled remains of antiquity, entitle Ceylon to a place of high distinction among the dependencies of the empire.

Geographical features

In outline Ceylon resembles a pear suspended from the south of India by its stalk. Its extreme length from north to south is 271 miles; its greatest width 137 miles, and its area 25,000 square miles. A grand upheaval, culminating in a height of 8,200 feet, occupies the south central part of the island to the extent of 5,000 square miles; the whole of this surface is broken and rugged, exhibiting a vast assemblage

Geographical features

of picturesque mountains of varied elevation. Let us in imagination ascend to the highest point, the lofty mountain of Pidurutallagalla, 8,300 feet above the sea, and with the whole island at our feet survey its geographical features. Looking south, the immediate prospect presents Nuwara Eliya, an extensive plateau encircled by hills and possessing two lakes, a racecourse, two golf links, various clubs with their recreation grounds, a well-stocked trout stream, a lovely public garden, several good hotels, fine residences dotting the hill-sides, many of which are available to visitors, and for most of the year a charming climate, bright and cool as an ideal English spring; and moreover possessing the important adjunct of a mountain railway which conveys the enervated resident from the heated plains to this elysium in a few hours.

The South

Still looking south we notice a gap in the surrounding hills through which a good carriage road passes and rapidly descends, a beautiful wooded ravine embellished by a cascaded stream sacred to the goddess Sita, until at the fifth mile a small ledge is reached o'erhung by the precipitous rock Hakgalla. Here is one of the botanical gardens for which Ceylon is famous throughout the world; a favourite spot for picnics, where beneath the shade of giant tree ferns and ornamental foliage that transcends description are the rolling downs of Uva. Upon these patnas, as they are locally called, five thousand Boer prisoners-of-war were encamped during the late war, and we still see the buildings erected for their accommodation; the ground now being used for local military purposes. These Uva patnas form a sort of amphitheatre amongst the mountains; the acclivity to the right ascends to the Horton plains (7,000 feet above the sea), beloved of the elk hunter and the fisher. Curving to the left the heights form a ridge beyond which stretches a magnificent panorama of undulated lowland aglow in purple heat. Here are large stretches of park and forest inhabited chiefly by the elephant, bear, leopard and buffalo. Still looking south but inclining to the right the line of vision is in the direction of Dondra Head, the southernmost point of the island. Behind this lies a fair province where tropical culture of every kind abounds and flourishes: cinnamon, citronella, cocoanuts, tea and rubber are the chief agricultural products, while beneath the soil lies an abundance of plumbago. A gleam of light upon the coast gives us the position of Hambantota; it has the appearance of surf glittering in the rays of the tropical sun; but in reality it is pure white salt; there has been dry weather on that coast, and the water of the shallow lagoons, which are separated from the sea only by sandbanks, has in process of evaporation deposited its salt around the banks and upon the

2. NUWARA ELIYA.

3. THE ROLLING DOWNS OF UVA.

4. ON PIDURUTALLAGALLA BEFORE SUNRISE.

Geographical features

beds. In this simple way Nature provides enough salt for all the half million inhabitants of the southern province. The southern coast is remarkably interesting in its scenery, products, and antiquities, while its inhabitants are, perhaps, the most purely Sinhalese of the whole population of the island. The tourist should not leave Ceylon until he has made the acquaintance of every part of this province to which the railway can take him.

The West

Upon our pedestal on Pidurutallagalla we now turn to the west, and face Colombo, distant from us but sixty-five miles as the crow flies. For half the distance mountain ranges, interlaced in intricate confusion, with peaks and spurs all forest clad, lie outstretched. On their ledges and spreading over their steep declivities are the thousand tea estates for which the island is so justly famous. Dimbula, Lindula, Maskeliya, Bogawantalawa, and Dolosbage lie here at varying elevations. They terminate where the Kelani Valley begins its descent to the lowlands and extends its cultivation to the western shore.

The East

We now make a complete turn about and survey the eastern part of the country. Here we notice the mountain railway ascending from Nuwara Eliya to Kandapola (6,323 feet) whence it descends into the heart of the Udapussellawa tea district. The lovely town of Badulla lies twenty miles away surrounded by lofty and striking mountains. Farther distant at Lunugala the scenery is still more remarkable. Here the eastward borders of the great central highlands are reached, and at their base a mass of forest clad foot-hills extend northward through what is known as the Bintenne country, the home of the wild man who still exists in Ceylon, a miserable remnant of an aboriginal race. On the eastern coast there is a long strip of alluvial plain extending north and south for upwards of 150 miles and from ten to thirty miles inland. For the most part the land is uncultivated park, forest and jungle. It is the retreat of wild animals and birds of gorgeous plumage. Innumerable rivers flow through it to the sea; these have apparently varied their course from time to time under the influence of tropical torrents and have thus formed countless still lakes and canals, the banks of which are covered with mangroves of enormous size. The east coast is centred by the town of Batticaloa, famous for its plantations of cocoanuts, extending north and south for fifty miles.

The North

Northwards the rugged and beautiful Maturatta is nearest our view, and to the left of it the better known Ramboda pass leading through Pussellawa into the Kandyan country, where lovely scenery, quaint customs, interesting temples and strange ceremonials conspire to provide a veritable paradise for the tourist, who here enjoys easy means of communication and a

Geographical features

The North

pleasant temperature. Europe knows nothing of the scenes or the life that greet us here. There is nothing sombre or monotonous in the Kandyan country. Endless variety characterises the landscape and vivid contrast the foliage. Precipitous heights and narrow passes for centuries denied the white man possession of this ancient and beautiful kingdom, where railways, marvels of engineering, now encircle the heights and a network of excellent roads affords easy access to every feature of interest. In the haze as we look farther north the mountains fall away in long spurs that radiate in various directions, the farthest stretching towards the lake of Minneriya, one of the greatest irrigation works of the ancients. Detached hills are few and insignificant with the exception of Mihintale (1,000 feet), an object of great interest in the history of Buddhism; and the famous solitary rock of Sigiriya, the fortified retreat of King Kasyapa in the fifth century. To the left lies the north western province with its capital town of Kurunegala, once the seat of kings. This is a lowland province reaching from the northern Kandyan borders to the western shore, chiefly devoted to cultivation of the cocoanut palm, of which there are thirty thousand acres. Interspersed with these plantations are vast stretches of paddy fields in the low lying swamps. A characteristic feature of the coast is its great salt lagoons, where this precious article of diet is obtained in even larger quantity than at Hambantota. Still farther north and stretching across the island almost from shore to shore is an almost uncultivated and comparatively uninhabited province, yet possessing antiquarian interest second to none in the world; for here lie the remains of ancient cities which at the zenith of their greatness extended over greater areas than London to-day, and contained buildings of greater size than any of which Europe can boast. The cities are surrounded by the ruins of an irrigation system still more wonderful. Into the heart of this district the tourist can now journey in all the luxury of a broad-gauge railway. The buildings still towering hundreds of feet above the soil are open to his inspection, and their history, carefully compiled from authentic records, will be found later in this work. After this archæological feast, a pleasant excursion may be made to Trincomale, one of the most beautiful harbours in the world; or the railway will convey the traveller to the northernmost part of the country, the peninsula of Jaffna, which abounds in interest as being quite different from the rest of Ceylon. It is a change in soil, climate, products and people. Here that born agriculturist the Tamil has brought every acre of ground under cultivation; the climate being dry, tobacco fields take the place of paddy, and the beautiful palmyra palm is a special

5. THE RISING MISTS OF EARLY DAWN. FROM SYSTON, MATALE.

6. THE HARBOUR OF TRINCOMALE.

7. DRIFTING MISTS.

8. SUNSET, COLOMBO.

characteristic of the landscape. The absence of rivers in the peninsula is noticeable, the land being fertilised by filtration from large shallow estuaries.

Not the least of its attractions are the great variety and choice of climate that Ceylon affords. Fortunately the best months for visiting the country are those which in Europe are the most disagreeable. The recent extensions of the railway system in rendering the ruined cities easily and comfortably accessible have made Ceylon more than ever a desirable retreat during winter months; and if it has not yet rivalled Egypt in popularity the circumstance is due less to its climate and attractions than its distance. For general salubrity it is unrivalled in the East. Notwithstanding the variety of temperature to be met with at various stations and elevations, the equability of each is remarkable, and stands in great contrast to the fickleness of European weather. Classification of the climate of Ceylon is easy: (i.) moist and hot but tempered by cool sea breezes, with a temperature of 75° to 85° F. as in most of the maritime provinces, including the towns of Negombo, Colombo, Kalutara, Galle and Matara; (ii.) hot and dry, as the north-west coast and the peninsula of Jaffna; (iii.) humid and warm, as in the hilly regions bordering the great mountain belt, with a shade temperature of 75° F. by day and 70° F. by night; and (iv.) temperate, as in the tea districts of the mountain zone, where the shade temperature averages by day from 70° to 65° F. according to elevation, aspect and other causes. The annual rainfall is less than 50 inches in Jaffna, the north-west, and the south-east; from 50 to 75 inches in the north-east; 75 to 100 inches in a belt of twenty miles width surrounding the mountain zone; and from 100 to 200 inches in the tea-country. The occurrence of rain can be anticipated with fair accuracy, and the seasons for heavy downpours regularly coincide with the change of the monsoons. From October to May north-east winds prevail; for the rest of the year the south-west monsoon blows continually. To the influence of these monsoons and the uniform temperature of the surrounding oceans the equable and temperate character of the Ceylon climate is mainly due. April, May, October and November are the wettest months. As much as 53 inches has been registered in Colombo during October and November. These months are therefore to be avoided by the tourist. August and September are often delightful months in Ceylon, and although they do not suit the traveller from Europe, they are in favour with the European resident of India, Burmah and the Straits Settlements, who is beginning to find that a visit to Ceylon for health and pleasure is the most profitable within his reach.

Climate

Temperature

Rainfall

Monsoons

Wettest months

Climate It is perhaps scarcely necessary to remark that there are no seasons in Ceylon as we know them in Europe; the difference in the hot districts lies between hot and a little hotter, and in more temperate districts between cool and a little cooler. Tennent, in a passage that cannot be improved upon, says: "No period of the year is divested of its seed-time and its harvest in some part of the island; the fruit hangs ripe on the same branches that are garlanded with opening buds. But as every plant has *Flora* its own period for the production of its flowers and fruit, each month is characterised by its own peculiar flora. As regards the foliage of the trees, it might be expected that the variety of tints would be wanting which form the charm of a European landscape, and that all nature would wear one mantle of unchanging green. But, although in Ceylon there is no revolution of seasons, the change of leaf on the same plant exhibits colours as bright as those which tinge the autumnal woods of America. It is not the decaying leaves, but the fresh shoots, which exhibit these bright colours, the older are still vividly green, whilst the young are bursting forth; and the extremities of the branches present tufts of pale yellow, pink, crimson, and purple, which give them at a distance the appearance of a cluster of flowers."

It may be useful to the intending visitor to indicate the sort of weather he is likely to meet with at the various centres of interest in each of the months usually chosen for visiting Ceylon.

Climate in December During December Colombo is in many respects pleasanter than at any other time of the year. It is cloudy and comparatively cool, and has an average rainfall of six inches for the month, which serves well to keep the vegetation at its best, and the golf links and other recreation grounds in good condition. The rain seldom keeps the visitor prisoner for more than very few hours, while the longer intervals of fine weather are delightful. The same conditions apply to the south coast and to Kandy. In Nuwara Eliya the fine weather and the wet are about equal. Anuradhapura expects wet days; but during the fine intervals is more attractive by reason of the lakes and pokunas being well filled with water. Jaffna is agreeable, and its well-tilled fields look smiling and pleasant.

January January is on the whole a better month for the visitor. The winds are dry and cool, and it is necessary in Colombo to avoid sitting in them when heated from exercise, or sleeping with windows open to the north. The nights are refreshing, and early morning exercise pleasant. It is a good month for visiting the many towns of interest on the south and south-west coasts. Kandy is cool and delightful and admits of sleep beneath the blanket, while in the mornings and evenings

9. MOUNTAINOUS SPRAY, COLOMBO.

10. A MASSIVE BREAKER, COLOMBO.

11. ANCIENT IRRIGATION WORKS. THE GIANT'S TANK.
(Photograph by Owen W. Henman, Esq.)

12. ANCIENT IRRIGATION WORKS. THE GIANT'S TANK.
(Photograph by Owen W. Henman, Esq.)

vigorous walking can be indulged in with pleasure. Nuwara Eliya has now a mean temperature of 56° F. Fires in the evening are comfortable, while the early mornings are often frosty. The rainfall here averages 6 inches during this month; but the fine days are glorious. Anuradhapura has not definitely arrived at its fine weather period; but is generally pleasant. It is perhaps sufficient to say that all the photographs in this book illustrating the ruins of the city were taken during the month of January. Jaffna is quite at its best and much cooler than in the later months. **Climate** *January*

In February Colombo is dry; the nights are cloudless and cool. In Kandy it is the finest month of the year; the days are bright and sunny; the early mornings cold; the evenings most agreeable and the nights dewy. Nuwara Eliya is also in its best mood, and is probably at this time as regards climate the pleasantest spot on the earth. February is also a good month for visiting Anuradhapura, and quite the best for trips to Dambulla, Sigiriya and Polonnaruwa. Jaffna is also fine, and although it is much warmer than in January it is not yet too hot to be pleasant. *February*

In March the heat in Colombo increases rapidly, the earth receiving more heat than is lost by radiation and evaporation. The temperature rises to 87° F. during the day and seldom descends below 80° F. at night. There is consequently amongst Europeans a general exodus to the hills. Kandy is rather warmer than in February; the range of the thermometer has decreased and the morning air has lost its crispness; but the climate is pleasant and the month is a good one for the tourist. Nuwara Eliya is still delightful as in February, but with diminishing range of temperature, the nights being less cold. At the ruined cities the conditions are favourable to the visitor, the month being quite fine. Jaffna becomes hot; but not unbearably so, and the tourist should not leave it out of his itinerary. *March*

Three thousand years ago, when the Sanskrit speaking Aryans of the north of India had not as yet emerged from obscurity, the whole of Ceylon was peopled by barbarous tribes, a wretched remnant of whom still exist in the wilds of the Bintenne country. But before the dawn of civilisation fell upon England, history tells us of the marvellous colonisation of Ceylon. People of the Aryan race had discovered the wonderful resources of this beautiful island, had conquered and colonised it, and by a system of irrigation, which is the admiration of the greatest engineers of our own time, had brought the whole country into a high state of culture; moreover they had built beautiful cities, the remains of which at this day hold a pre-eminent position amongst the wonders of **History** *Aryan colonists*

History

the world. When we come fully into the domain of authentic history, some three centuries before the present era, we find these people of the Aryan race a great nation of Sinhalese in a high state of civilisation for the period, and numbering probably ten millions. But as the centuries rolled on, evil times fell upon them. The Dravidian races of southern India were becoming powerful and made frequent incursions upon them, overthrowing their kingdom, plundering their treasures, and even occupying the Sinhalese throne for long periods. The story is supremely interesting, and will fascinate the tourist who explores the relics of Ceylon's bygone greatness as set forth and illustrated in the antiquarian section of this work. Here he may read the details of the rise and fall of a great nation, and may by a personal examination of the remains as they appear to-day verify the wonderful story.

The Dravidians

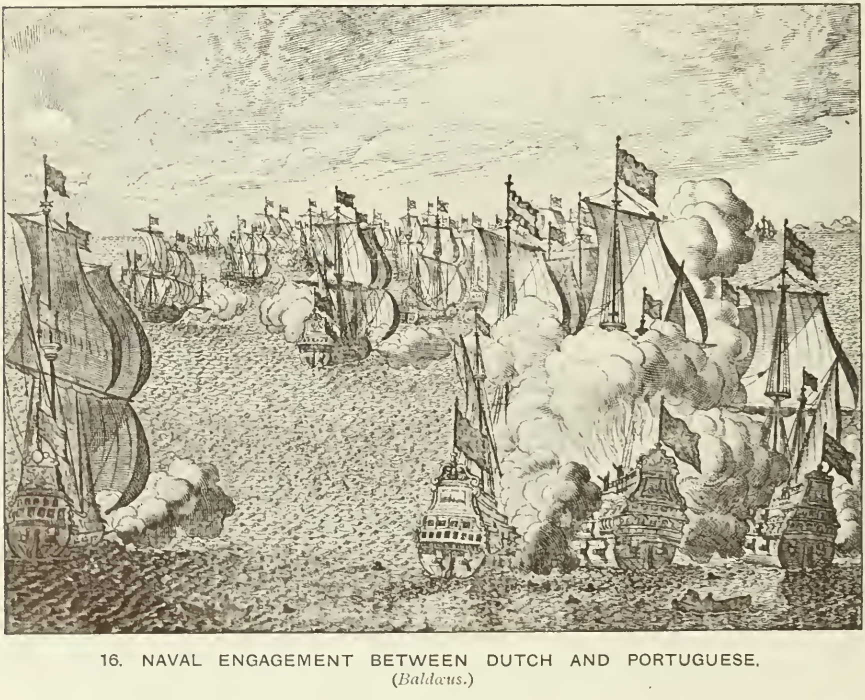
The Portuguese

The first intrusion of the white man took place in the year 1506, when the Portuguese, who had for eight years maintained a fleet in Indian waters, accidentally discovered Ceylon when on a piratical expedition for the capture of Moorish vessels trading between Cambay and Sumatra. On this occasion, after some palaver with the owners of Moorish ships off Colombo, the Portuguese captain, Major Dom Lourenço, sent an embassy to the King at Cotta, who entered into a treaty of mutual friendship and trade, and moreover permitted the erection of a stone monument to be erected at Colombo to commemorate the discovery of Ceylon. Historians are not altogether in agreement about this event; but there still exists a rock near the harbour of Colombo engraved with the Portuguese Royal Arms and the date 1501. It is however difficult to reconcile the engraved date with the general historical facts of the period, which go to prove the year 1506 as the date of discovery. The Portuguese remained but a short time upon their first visit, but kept up intercourse with Ceylon in the three-fold character of merchants, missionaries and pirates, a combination which they had found effective in obtaining settlements in the Persian Gulf, India and Malacca, and a few years later they obtained a stronghold at Colombo. The period was favourable to their enterprise. Political authority throughout Ceylon had become divided amongst numerous minor kings or chiefs who held imitation courts in at least half a dozen petty capitals. The north was in possession of the Tamils, and the sea ports were controlled by Moors. The monarch of the south-west was Dharma Parakrama IX., whose goodwill was craftily gained by a promise on the part of the Portuguese admiral to aid him with military services in his difficulties due to the intrigues and ambitions of other claimants to the throne. Thus did the Portuguese first obtain their

13. PORTUGUESE REMAINS AT JAFFNA.

14. PORTUGUESE REMAINS AT JAFFNA.

15. PORTUGUESE REMAINS AT JAFFNA.



16. NAVAL ENGAGEMENT BETWEEN DUTCH AND PORTUGUESE.
(*Baldæus.*)

History

The Portuguese in Ceylon

footing in Colombo. They soon erected a fort, under the guns of which they could trade in spite of the hostility of the Moors; and although the latter besieged them for many months they succeeded in establishing themselves securely, eventually gaining possession of all the maritime provinces, of which they remained the masters for one hundred and fifty years. But for them Ceylon proved a hornets' nest rather than a bed of roses. The Sinhalese of the interior did not at all approve of the alliance between Parakrama and the Europeans, and with remarkable courage they attacked the allies persistently, and with such vigour that by the year 1563 the royal stronghold of Cotta fell, and the humiliated king thenceforward resided within the walls of Colombo under the more immediate protection of the Portuguese guns. So bitterly was the intrusion of the Portuguese resented by the majority of the Sinhalese that all their settlements on the coast were frequently attacked and the inhabitants put to death. The struggle lasted without intermission for one hundred and fifty years. It is impossible not to admire the spirit of patriotism which sustained the Sinhalese in their continual warfare over so long a period. The arts of war introduced by the foreigner were so rapidly learnt and improved upon, especially in the manufacture of weapons, that they excelled the Portuguese, and on more than one occasion defeated them in the field owing to superior acquaintance with the use of arms and the tactics that had been first employed against them. Moreover these sturdy patriots had to contend not only with the Portuguese, but with large bands of their own countrymen who had been won over to the enemy. It was an easy task for the Europeans to take advantage of the rivalries amongst the petty kings and chieftains, and they were not slow to avail themselves of their opportunities. For obvious reasons the details of the struggle cannot be introduced here, but the tourist who can spare the time to look up the local history of the period in the work of Tennent and other authorities will be the better qualified to appreciate the Portuguese influence that is still observable in the country, and to discern other results of the efforts of the first European colonists in Ceylon which will be brought before him in these pages.

The Dutch

At length Ceylon was lost to the Portuguese, who were succeeded by the Dutch under circumstances that may shortly be told. The Portuguese had been in possession of the carrying trade between Europe and the East for nearly a century when Philip II. of Spain acquired the kingdom of Portugal and at the same time lost the allegiance of the United Provinces, who in their struggle for independence organised a powerful navy to protect their merchant vessels engaged in sea carriage

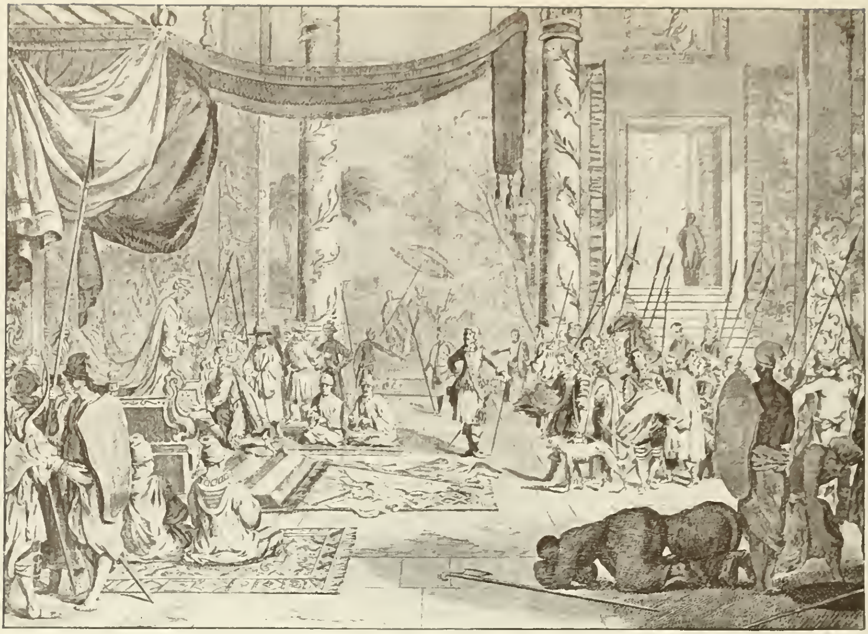
History

between European ports. Philip struck at this commerce, and in so doing ultimately brought disaster upon the Portuguese. The Dutch carried on a considerable trade upon the Tagus in purchasing the cargoes brought from the East by the Portuguese and transporting them to the northern capital. This traffic being interrupted by the short-sighted policy of Philip, the Dutch turned their attention to the East and subverted the Portuguese monopoly there. In May 1602 the first Dutch ship seen in Ceylon anchored off Batticaloa. Its commander, Spilberg, with some difficulty ingratiated himself with the local chief who facilitated his journey to Kandy, where he offered King Wimala Dharma an offensive and defensive alliance with the Prince of Orange. This alliance was accepted with alacrity, the Kandyan king being delighted at the prospect of ousting his bitter enemies the Portuguese. This was eventually accomplished; but the event did not accord with the aspirations which Spilberg had excited in the heart of the King. De Weert, who undertook the first cruise against the Portuguese, when under the influence of wine insulted the King, who instantly ordered his attendants to arrest him. Upon his offering resistance he was immediately killed. For the few years subsequent to this event the Dutch do not appear to have made any further attempt to obtain a footing in the island; and meanwhile King Wimala Dharma died. His brother Senerat married the widowed Queen and in the year 1609 a renewal of the alliance was made, followed by a treaty which gave permission to the Dutch to erect a fort at Cottiar on the north-east coast, and secured to them trade monopolies in return for promised military aid against the Portuguese. But the fort when erected was promptly destroyed by the Portuguese. The Dutch played fast and loose with their Kandyan allies and for the next decade the Portuguese were in the ascendant. In 1627 Senerat, seeing his kingdom encircled by Portuguese garrisons, and being deserted by his Dutch allies, made a great effort. He succeeded in kindling a national movement, organised a conspiracy amongst the low country chiefs who had gone over to the Portuguese, and with their aid deluded the governor at Colombo into leading his European army against Uva, where they were deserted by all their low country Sinhalese adherents, entrapped and slaughtered. The head of the Portuguese, Governor Constantine de Saa, was presented to the crown prince, who shortly after came to the Kandyan throne as Rajah Sinha II., and during his reign the Portuguese were finally expelled from Ceylon. This however was not accomplished until the lapse of twenty-four years. Rajah Sinha, notwithstanding the heavy blow which his predecessor had dealt the Portuguese just before his death, could not hope to get rid of

Arrival of the Dutch

17. MURDER OF A DUTCH COMMANDER BY THE SINHALESE.

18. DEATH OF DE WEERT.
(*Baldæus.*)



19. RAJAH SINHA RECEIVES THE DUTCH GENERAL AT KANDY.

20. THE TAKING OF GALLE BY THE DUTCH.
(*Baldæus.*)

The Dutch in Ceylon

them without assistance; he therefore appealed to the Dutch at Batavia, where they had a powerful fleet, and invited them to join him in a great effort to expel the Portuguese from Ceylon. The invitation was accepted and a twenty-years' conflict began. One after another the coast forts fell to the Dutch. Batticaloa, Trincomale, Negombo, Matara, Galle were all in their hands, and the investment of Colombo itself was already complete before Rajah Sinha realised that the efforts and sacrifices he was making would end only in the exchange of one enemy for another. The power of the Dutch now alarmed him, and he began to favour the Portuguese, permitting them to re-capture Negombo while he himself refused to capture Colombo, although he could have occupied it easily. The unexpected then happened. Events in Europe led to an armistice between Portugal and Holland with the result that Rajah Sinha was confronted with the sight of the two armies at peace with one another and respectively occupying the territories in Ceylon which they had previously conquered. He now saw the hopelessness of attempting to get rid of both and adopted the policy of stirring up strife between them. The Dutch preserved their self-possession and persuaded the King that all his troubles were due to the machinations of the Portuguese. The aim of the Dutch was to obtain the monopoly of the cinnamon trade with the possession of the gardens, and to this end they approached Rajah Sinha with flattery, bribes and servility. Matters had begun to assume a quieter aspect when events in Europe again affected the destinies of Ceylon. In 1650 the truce between Portugal and Holland ended, and a declaration of war by the Netherlands followed in 1652. Thus the Dutch and Portuguese in Ceylon were again brought into deadly rivalry. Rajah Sinha favoured the Dutch. Galle and Kalutara were first taken, and after a severe struggle, lasting for seven months, Colombo capitulated on May 17th, 1656.

The Portuguese expelled

The Dutch were now masters of every port in the island; but they had taken them in the name of Rajah Sinha, acting under a treaty with that monarch so worded that he had a right to expect them to regard themselves as occupying the recovered territories on his behalf. They preferred, however, to place on the treaty an interpretation more favourable to themselves, and occupied the fortresses as their own by right of conquest. Thus the Kandyans were duped, and found that, notwithstanding their brave efforts, they had merely exchanged Portuguese for Hollander, and were still confined to their fastnesses in the central mountain zone. Unlike the Portuguese the Dutch dissipated none of their strength in fanatical missionary zeal; their whole thought and energy were directed

History

Dutch forts

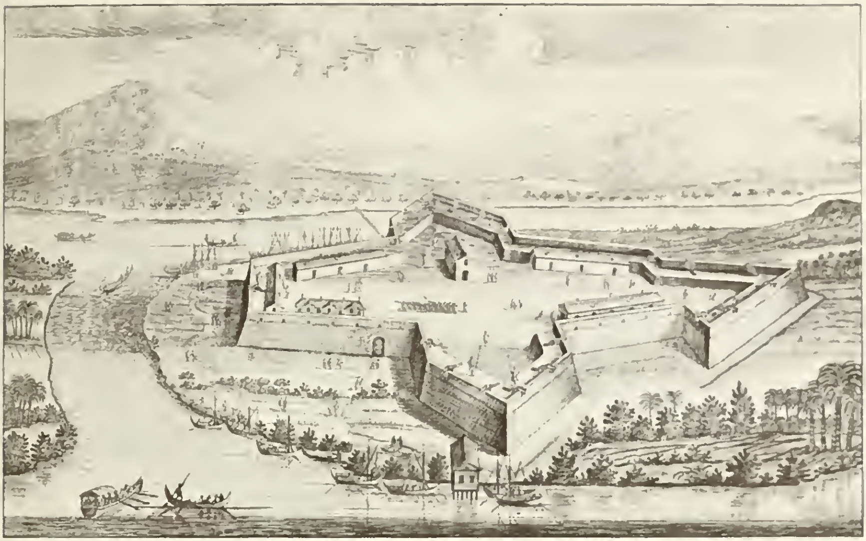
to securing trade monopoly. By means of a string of greatly improved forts at all the ports serving the cinnamon country and other rich parts of the island they were able to repel the incursions of the Kandyans, and to insure that nothing was exported save through their factories. The remains of their forts at this day abundantly prove how thoroughly they carried out this policy. The brave Kandyans, enduring all this with impatience, frequently put them to the sword, heaped upon them contumely and outrage, and even executed their ambassadors.

Dutch policy

To such treatment the Dutch replied only with further blandishments and presents and new embassies, by which means they sought to allay resentment while they secured the wealth and produce of the country and shipped it, not only to Europe, but to India, Persia and other countries of the East. Commerce was their one and only object, and to preserve this a policy unworthy of conquerors was maintained towards the Kandyans during the whole of the Dutch period in Ceylon. It was in fact a policy of obtaining wealth by any and every artifice, a method not unknown to or unpractised by even prouder nations at this period.

The British occupation.

We have seen how in turn the Portuguese and the Dutch came into partial possession of Ceylon and what use they made of their conquests. We now proceed to the British period and the consideration of the social and economic changes that followed on the British occupation. The attention of Great Britain was not turned to Ceylon with ideas of conquest until late in the eighteenth century, when it became absolutely necessary that it should be added to the Indian possessions of the British Crown. The Dutch had never done more than occupy the maritime provinces in military fashion. It remained for the British to introduce civilised colonisation throughout the length and breadth of the island, and to develop its resources. The rupture between Great Britain and Holland in 1795 was the occasion of sending a force against Ceylon. The King of Kandy was as anxious now to ally himself with the English for the expulsion of the Dutch as his predecessor had been to ally himself with the Dutch to oust the Portuguese; but before negotiations could be concluded the British had taken possession of all the fortresses. Trincomale, after a three weeks' siege, was the first to fall; Jaffna next surrendered; Calpentyn and Negombo were in turn occupied; Colombo and the rest capitulated, and by February 16th, 1796, the occupation was complete. The Dutch were not driven out by the English as the Portuguese had been by the Dutch. On the contrary their property was preserved to them, their institutions were upheld, their code of laws adopted, and public offices of trust were awarded to them which their descendants hold to this day.



21. THE DUTCH FORT AT BATTICALOA.

22. DUTCH CHURCH AT JAFFNA.

23. QUEEN STREET COLOMBO, FROM THE GORDON GARDENS.

24. QUEEN STREET, COLOMBO, FROM GALLE FACE.

History

The British in Ceylon

A short period of mismanagement followed the annexation. The administration of the new colony was placed in the hands of the Governor of Madras who gave great offence to the Sinhalese by sending over incompetent civilians assisted by Malabar subordinates to collect the revenues. The unwisdom of this policy was, however, soon rectified by the home government, who decided that Ceylon should be governed by the Crown direct by means of a responsible Governor and civil officers appointed by the King. The beneficent policy thus introduced gradually wrought the change that has made Ceylon one of the freest, happiest, most prosperous and attractive countries in the world.

Result of their policy

What a century of British rule has accomplished for Ceylon the tourist will see for himself as he explores the island with the assistance and information proffered in these pages. I do not here refer to the difficulties with which the British had to contend before the Kandyans submitted to the new government or do I explain the methods which brought about the great amelioration now enjoyed by all races that inhabit the island. It will be of greater interest to the traveller to learn these things as he journeys over the ground where historical incidents have occurred, where the improvement in civil life is most manifest, and where economic progress has been most noticeable.

The British administration

We have seen how our predecessors came into possession of Ceylon, what use they made of it, and how and when it was transferred to us. Before proceeding to consider how we have dealt with it and what are its present attractions it may be of interest to describe the system of administration.

It is a common error to suppose that Ceylon is controlled by the administration of India. Ethnologically only is it part of India. Geographically, politically and in every other way it is distinct from the adjoining continent. Its system of government is that of a Crown Colony, which literally means autocratic rule by the minister who happens for the time being to preside over the Colonial Office in London; but the actual administration is in the hands of a Governor, assisted by an Executive Council of the chief five officials in the Colony. The local legislature consists of the Governor, the above councillors, four other government officials of the civil service and eight unofficial members appointed by the Governor. From this preponderance of officials and the circumstance that all ordinances are subject to the sanction or veto of the Secretary of State in London it will be seen that the people have little voice in the government of the colony. Nevertheless public opinion through the press has its influence upon the council, which usually acts with wisdom and discretion. The fact that

The British Administration

all sections and classes of the population are prosperous and contented is the best defence of the system, which, however objectionable it may seem in theory, works well in practice. The power and responsibility for good or ill placed in the hands of Governors of Ceylon have never been misused. The Governors have been a series of men remarkable for their industry and their capacity for directing the destinies of the country placed in their charge, and to them is mainly due its present high place amongst British possessions.

The Governor receives his appointment from the Crown, generally for a term of six years, and his powers are controlled only by the authority of the Crown. The adoption or rejection of the advice and enactments of his councils and legislature rests entirely with himself. He can overrule their deliberations or nullify their labours; but the necessity for such extreme measures has scarcely ever arisen. The functions of government are carried out by a civil service organised on the model of that of India. Each of the nine provinces into which the island is divided has its chief and assistant government agents, who are responsible to the central Government. Details of their important duties and the organisation of the administration carried out by them will be gathered in the accounts of the various provinces through which the traveller will be conducted.

Attractions of Ceylon

The attractions of Ceylon are manifold and appeal to a variety of tastes and needs. First of all the economic conditions of the country are encouraging to the capitalist who devotes his energies to tropical agriculture as a means of increasing wealth; tea, rubber and cocoanuts flourish remarkably and seldom fail to yield an abundant return to the careful investor. Many people visit Ceylon in search of health, or to escape the rigours of the European winter, and it is noticeable that the visit once made is often repeated. As a health resort Ceylon not only possesses a warm and equable climate, but the recommendation of complete change of scene. To the enervated European residents of the plains of India it is a veritable paradise; they are discovering that a visit to Kandy and Nuwara Eliya is not only a source of health but of enjoyment, and that it restores their vanished energies without the great expenditure of time and money involved in a voyage to Europe. At any rate a visit to Ceylon during the Indian hot season offers many more advantages than the usual sojourn in a hill station in India itself. The change of air and of scene is more complete. To the leisured classes the attractions of Ceylon are perhaps the greatest, and it is satisfactory to be able to assure the public that consideration for their comfort and convenience is always increasing. The

MAP
of the
ISLAND OF CEYLON
Scale of 35 Miles to an Inch
Province Boundaries
District
Railways completed
INDIA
JAFFNA
Mannar
Mullaittivu
Trincomalee
Anuradhapura
NORTHERN
PROVINCE
NORTH
CENTRAL
PROVINCE
Puttalam
NORTH
WESTERN
PROVINCE
Chilaw
Negombo
COLOMBO
KANDY
Kegalla
Batticaloa
Badulla
UVA
Ratnapura
Kalutara
GALLE
Matara
Hambantota
Tangalla
EASTERN
SOUTHERN
PROVINCE
DISTRICT

25. INSIDE THE HARBOUR OF COLOMBO.

Attractions of Ceylon

northern railway has added immensely to the opportunities of the visitor who can now explore the most remarkable antiquities in the world with a reasonable expenditure of time and in perfect comfort. Every leisured taste can be gratified —whether it be antiquarian, æsthetic, ethnological, entomological, botanical or sporting; and when it is considered that the gratification of such tastes can be accomplished in such an agreeable climate and during a period when the very opposite conditions prevail in Europe it is almost a wonder that any who can avail themselves of these opportunities fail to do so. In this age of the open-air cure, what more perfectly suitable can be imagined than this land of open doors and windows, where there is no chill in the breeze or miasma in the draught; but everywhere a genial and health-giving atmosphere.

The voyage

Colombo being the "Clapham Junction" of the Eastern shipping world, it can be easily reached from any part of the earth. From Europe the choice of steamer and route is too extensive for detailed mention here; it may however be stated generally that for those who like a long sea voyage it is desirable to embark in London or Liverpool, in which case the time of the voyage will be from twenty-two to twenty-five days. Steamships are now so large and luxurious that there is no longer fear of any considerable discomfort from rough weather for the moderately good sailor. Moreover, if he likes the sea and derives benefit from it he will get more for his money by avoiding the continental routes. On the other hand the indifferent sailor or the traveller to whom time is an object will do well to embark at Marseilles, Genoa or Naples; while one in great haste will accompany the mails *viâ* Brindisi, whence he will dash across to Port Said, regardless of weather, in the diminutive *Isis* or *Osiris* at a speed which gives rise to motion that has not all the quality of poetry. The traveller so pressed may reach Ceylon in fifteen days; nine of which will be pleasant enough; for at Port Said he will tranship to the Australian mail steamship and come down to a speed of 375 miles a day. The route *viâ* Marseilles is preferable and gives a wider choice of steamships. The time taken from London to Colombo *viâ* Marseilles is seventeen to eighteen days.

First glimpse of Ceylon

The character of the first glimpse of Ceylon necessarily varies with the time of day and the atmospheric conditions that may be prevailing. During the north-east monsoon, from October to April, which is the best season for visiting Ceylon, the conditions are generally favourable, and the scene which unfolds itself to us if we are early risers, and have the good fortune to approach the coast at break of day, is one of unique beauty.

First glimpse of Ceylon

We behold first the mountain zone, sacred to tea production, rising in one mighty upheaval from the plains of Ceylon, and capped in the centre by the venerated peak named after our first parent. The mists are as yet lying in the valleys, and the cool blue tones above them give us the true contour of those fertile mountains upon which millions of tea bushes are flourishing. At different elevations there are four extensive ledges which appear to rise abruptly from the base, and from these a number of lofty mountains raise their rugged brows to the height of 5,000 to 8,000 feet. Here we get the best idea of the formation of those highlands which we shall presently explore, whose deep ravines and grassy plains, dense forests and open valleys, gentle streams and roaring cataracts, no less than their tens of thousands of acres of tea, we shall see in the fuller detail of closer view.

Approaching Colombo

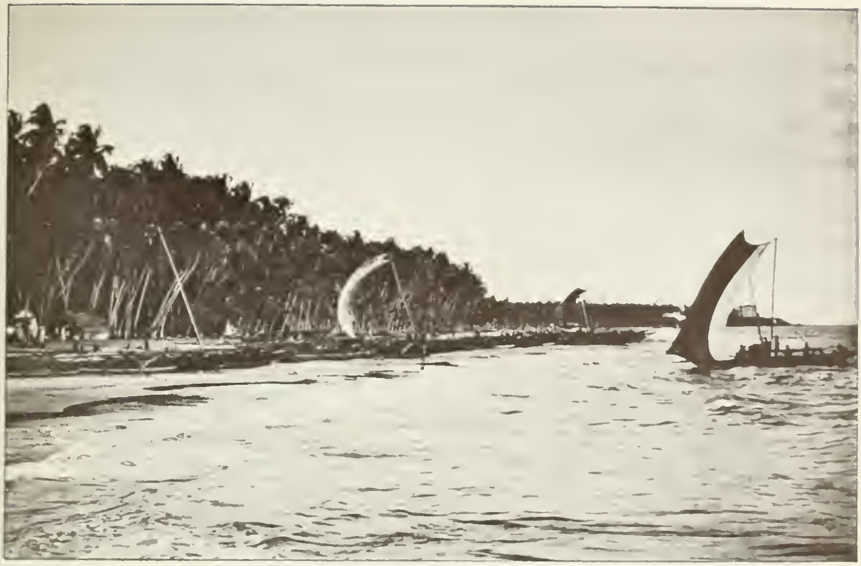
As we approach nearer and nearer we see the mists arise, attracted upwards by the rays of the rising sun, and a scene of verdant loveliness is disclosed which stands in welcome contrast to the parched and barren shores we have left behind at Suez and Aden. The mountains are now lost to view and the details of the beautiful palm-fringed shores gradually increase as we steam towards the harbour.

A few objects rising from the mass of foliage arouse our curiosity during the last three or four miles of our approach. On the extreme right is Mount Lavinia Hotel, seven miles south of the harbour. Galle Face, a lawn of some three hundred acres, devoted to cricket, hockey, football and a seaside esplanade, appears prominently on the starboard bow; and it will be noticed that the greensward terminates at the south and in an extensive and handsome building which is Galle Face Hotel. The building of oval shape near the hotel is the Colombo Club. Straight ahead we notice the dome of the Roman Catholic Cathedral, to the left of which appears the tower of the Anglican Cathedral; while on the right of it are the Dutch Church of Wolfendahl and the spire of the Anglican Sinhalese Church of All Saints.

Entering the harbour

Now we enter the harbour and the eye is filled by the luxuriant life and the brilliant light that combine to greet us. We glance for a moment at the noble breakwaters fixed so firmly in the ocean bed that year after year they withstand the masses of sea hurled upon them by the fury of the monsoons.

The construction of the harbour was begun in the year of King Edward's visit to Ceylon, 1875, and the first block of the south-west arm, which is 4,000 feet long, was laid by his Majesty (then Prince of Wales). The complete scheme will be seen upon reference to our map. It comprises three



26. THE PALM-FRINGED SHORE.

27. PLAN OF THE HARBOUR.

28. THE FURY OF THE SOUTH-WEST MONSOON.

Harbour of Colombo

breakwaters, the north-west, the middle, and the south-west, the aggregate length being about 8,000 feet with openings for entrance and exit. The harbour thus formed has a water area of a square mile and provides accommodation for about fifty steamers besides smaller craft. At the north-east is a dry dock which is capable of receiving any warship or merchant vessel afloat, and in addition to this a slip has been provided for the overhauling and repair of smaller vessels. This fine harbour, which has cost about two and a half millions of pounds sterling, has been of immense value to the colony, not only in protecting from the fury of the elements the ships that bring supplies and carry away the country's produce, but in attracting the shipping of the Eastern world, and of the more distant colonies, by the convenience it offers as a coaling station and *entrepôt* for exchange of passengers. The shipping trade now carried on within this port would have been impossible in the 'seventies, when every vessel was compelled to anchor in the open roadstead, and to embark and discharge in a sea that was often rough and sometimes dangerous. Indeed, so difficult was the transaction of shipping business owing to the heavy surf that the P. & O. Company avoided Colombo altogether and landed both passengers and mails at Galle. The transformation is one of which the colony may well be proud. There are now from twenty to forty steamships always to be seen riding at anchor within the harbour, and the tonnage entered and cleared in the course of the year amounts to upwards of ten millions. The volume of business which such figures suggest is striking, not the least important consideration being the constant and regular shipping of the colony's produce to the markets of the world.

The breakwater

Some idea of the protection afforded by the south-west breakwater may be obtained by a glance at our illustration. Here we see the effect of the south-west monsoon driving enormous waves with terrific force against the great mass of concrete whose resistance shoots them aloft in masses of spray that often extend some thousands of feet, and frequently enshroud the harbour. Such scenes prevail in June and continue with diminishing vehemence until October, when the north-east monsoon sets in, blowing from off the land.

Within the harbour

We have now arrived within the harbour, and our attention is arrested by many quaint scenes. A multitude of canoes from the shore are making for our vessel. Their singular form immediately excites our curiosity. Each is constructed from the trunk of a tree, which is first hollowed out and then levelled at the top. Balance is secured by an outrigger attachment, which consists of two poles of wood extending at right angles to a distance of about ten feet from

Sinhalese canoes

the body of the boat, and connected at the ends by a float. Our illustration will give a better idea of them than verbal description. Boats of this construction are used almost universally by the Sinhalese for fishing and for passenger traffic. They withstand the roughest sea, and literally fly before the breeze. As each steamer drops anchor within the magnificent breakwater of Colombo these weird crafts crowd around, many of them bringing traders laden with precious stones, which will be offered at double or treble their value to unwary passengers; others plying for the hire of their boats to take passengers ashore, some with dusky Tamils who sing unceasingly to the plash of their oars; many with comely Sinhalese of lighter complexion, their long hair twisted into a thick knot surmounted by a tortoiseshell comb, giving them a curiously feminine appearance; some with Indo-Arab traders in curious costumes of many hues, their shaven heads crowned with tall plaited brimless hats of parti-coloured silks. This motley fleet is the first scene of novelty that claims attention upon arrival in the harbour of Colombo.

Advice to the passenger

Travellers who have not been in the East before should now, as the ship drops anchor, accept and lay well to heart two pieces of emphatic advice; first, never expose your head to the sun's rays unprotected by a good sun hat and an open umbrella; and second, beware of the importunate sharks who offer you "bargains" in precious stones and curiosities. If you do not want such things do not buy them; but if you do want them inquire of the local agents of well-known London houses such as Messrs. Henry S. King & Co. and Messrs. Thos. Cook & Sons, who will recommend you to the most trustworthy native dealers. No bargaining is necessary or even admissible in the English shops of Colombo, but outside them the traveller must be his own judge of values. To this admonition may perhaps be added one more. Do not brook any pestering or annoyance on the part of jinrickshaw coolies or others; but inform the police, who have their instructions to protect the stranger from all importunities to which he objects.

Landing

The distance of the landing jetty from our ship will vary from a mile to a few hundred yards according to the berth allotted for anchorage. Passengers go ashore at their own convenience in launches, canoes, or jolly boats, all of which ply for hire around the steamer. The boats are licensed. The rates of hire are observable in a prominent place upon arrival at the landing jetty, and a jetty sergeant is present to afford information and check any incivility on the part of boatmen.

The Customs

The Customs officials are courteous and obliging to travellers, who are not required to pay duty on such articles as

29 SINHALESE CANOES.

30. CARTING TEA FOR SHIPMENT.

31. THE GRAND ORIENTAL HOTEL.

comprise ordinary travelling baggage. But firearms are liable to a duty of five to ten rupees; and articles which are not in use and possess a market value are liable to a duty of 5½ per cent. on that value. *The Customs*

Rates of carriage hire, 'rickshaw hire, portages and statistical information generally are given at the end of this volume, and will be easily found on reference to the index.

The Fort

In few of the world's large ports is the traveller offered so pleasant a prospect upon landing. There is usually a slum to be traversed before the surroundings become attractive, but here we are at once in pleasant places. Upon leaving the jetty we arrive in the Fort, which term in olden times, as we shall later show, bore its literal meaning; but now indicates that portion of Colombo occupied chiefly by the residence of the Governor, the offices of the Government and of the British merchants. We are impressed by the prosperous appearance of the place. The streets are broad; the roads are good; the merchants' offices and stores are capacious and in many instances possess considerable architectural merit, while the hotels are superior to any others in the East, a matter of no small importance to the traveller and resident alike. We are at once confronted by one of them. The Grand Oriental Hotel faces us as we leave the harbour. Our illustration will give some idea of its proportions. The "G.O.H.," as this fine hotel is familiarly called, commands the best view of the harbour and shipping. In approaching it we pass over a bridge under which runs a road specially constructed for cart traffic to the harbour. Here we notice operations sufficiently novel to attract the attention of the traveller, and at the same time very significant of Ceylon's prosperity.

The shipment of tea

Hundreds of pairs of Indian humped-bulls are drawing down thousands of chests of Ceylon tea; dusky Tamil and Sinhalese coolies are receiving it into boats and conveying it to the steamers. Every stroke of work ashore or pull of oar afloat is accompanied by an inordinate amount of jabber. The tongue of the harbour coolie seems to move automatically, but we are told that the soft tones which he ejaculates could not be translated into English: there are no words or phrases sufficiently shocking for the purpose. However, as we do not understand him we are not offended; while his methods and proceedings amuse us.

Quite near the entrance of the Grand Oriental Hotel will be noticed a statue of Queen Victoria in white marble. This was erected by the colony as a memorial of her Majesty's Diamond Jubilee in 1897. It is the work of Mr. G. E. Wade.

The G.O.H.

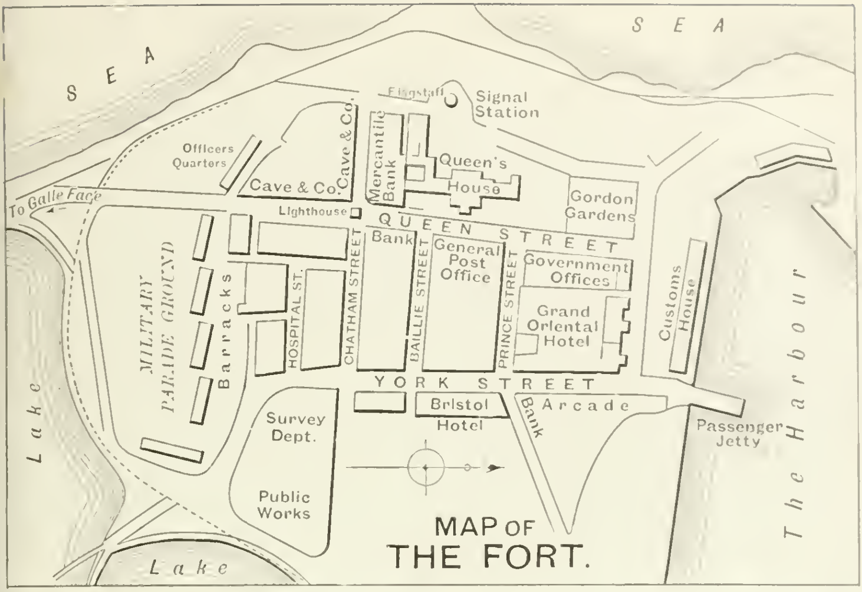
Those who visit the Grand Oriental Hotel will note its handsome dining hall, charming palm court and garden, fine

The Fort billiard rooms, and above all its outlook over the harbour whence our view, plate 25, was obtained. The cosmopolitan nature of the crowds that assemble in the spacious verandahs and balconies, when steamers from various parts of the world arrive together, affords mutual interest and amusement. At night the gardens are brilliantly illuminated.

Streets of the Fort The Fort, a plan of which is annexed, can easily be explored on foot and without a guide. By turning to the left on leaving the front entrance of the hotel we pass the old banqueting hall of the Dutch Governors, which now does duty as the English Garrison Church of St. Peter. It contains some interesting memorials, and is worth a visit. Turning again to the left we pass along Queen Street, with the Gordon Gardens on our right and the Legislative Council Chambers and various Government offices on the left (Plate 32). The Government Archives are also located here and include the official records of the Dutch Government from the year 1640 to 1796, besides the British records from the latter date. The Gordon Gardens were laid out and planted with a variety of ornamental trees at the private expense of Sir Arthur Gordon (now Lord Stanmore) when Governor of Ceylon, as his personal gift to Colombo in honour of the Jubilee of her Majesty Queen Victoria.

The Queen's House Adjoining the Gordon Gardens is the residence of the Governor of the colony, known as the Queen's House. Although not a handsome building its massive masonry and spacious corridors provide what is most desirable in a tropical residence, protection from the sun's rays, while the grounds of some four acres are shaded by beautiful trees. It was erected about the middle of the last century. We cannot give an adequate idèa of the architecture or general appearance of this building from a photograph, for it is not only in a somewhat confined position for so large a house, but is also embowered in foliage. Some idea of its appearance from the street may be gathered from our plate 33.

General Post Office Immediately opposite the Queen's House is the General Post Office (Plate 34). Of this building the colony is proud, although comfort has been sacrificed somewhat to appearance. The European staff find it rather warm. Of the department housed here only praise can be given. The colony is abreast of the times in its postal arrangements, and in many instances offers advantages that the Old Country has not begun to provide, notably, a value-payable parcels post; while its post-card and newspaper rates are one-third lower than in Great Britain. The visitor will find the arrangements for his convenience satisfactory and complete. He will enter by the handsome flight of steps leading to a spacious hall floored with intaglio

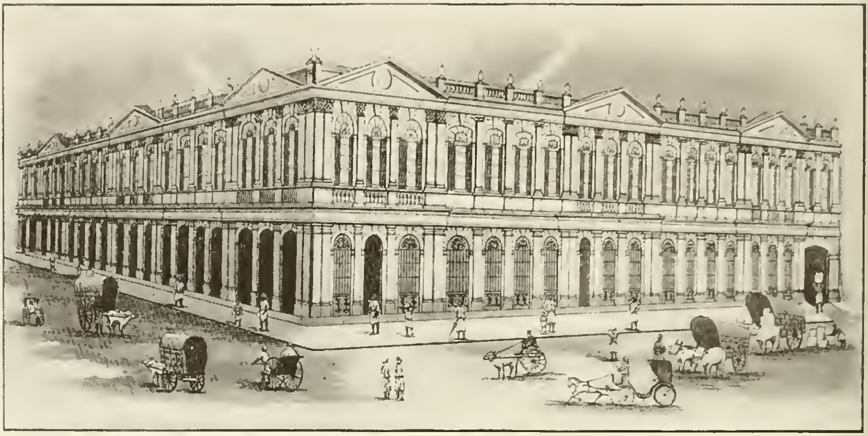


32. GOVERNMENT OFFICES.

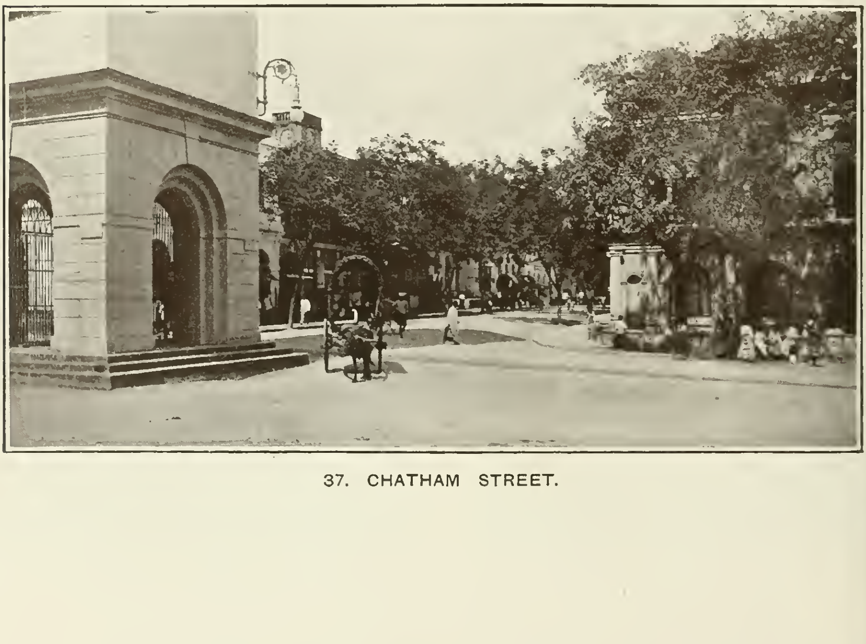
33. THE QUEEN'S HOUSE.

34. THE GENERAL POST OFFICE.

35. BANKS AND BANKS IN QUEEN STREET.



36. IMPORTING HOUSE OF CAVE & CO., QUEEN STREET.



37. CHATHAM STREET.

The Fort

tiles. Here he will find the *poste-restante* counters as well as every other postal facility.

Queen Street

The next buildings to claim our notice as we pass along Queen Street are the Hong Kong and Shanghai Bank and the Chartered Bank of India on the left (Plate 35). These institutions occupy the building once famous as the premises of the Oriental Bank which came to grief nearly thirty years ago through the ruin of the coffee industry. Its failure gave occasion for a striking act of courage on the part of Sir Arthur Gordon, who was then Governor. The notes of the bank were held by natives all over the island and represented their only medium of exchange for food. With the closing of the bank's doors starvation must inevitably have overtaken them had not Sir Arthur Gordon pledged the credit of Government as guaranteeing payment of the note issue. Few Governors would have dared so much; but Sir Arthur was the man for such a crisis, and his action has ever been remembered with gratitude. Opposite these banks is another institution of a similar character, the Mercantile Bank of India. An equally venerable thing is the sacred Bo Tree which flourishes at its entrance. This tree is of the same species as the famous specimen at Anaradhapura, now upwards of two thousand years old, whose history is described on a later page.

The lighthouse

Here Queen Street is intersected by Chatham Street, and in the middle of the crossings stands the Lighthouse of Colombo, which serves the additional purpose of a clock tower. The quadrilateral shape of this building is unusual in a lighthouse, and its more important purpose is sometimes unsuspected by the visitor who passes by. Quite close to the lighthouse is a fine building occupying the corner of Upper Chatham and Queen Streets with a frontage of four hundred feet. It is the importing house of the Messrs. Cave (Plate 36), agents for Messrs. Henry S. King & Co., and a rendezvous for passengers where they can obtain reliable information and purchase such articles as they are most likely to need. In particular the whole bibliography of Ceylon is available here. As we approach the end of Queen Street we notice the military officers' quarters on the right, the left being occupied chiefly by the offices of shipping houses and produce brokers.

Henry S. King & Co.

Chatham Street

We now proceed by way of Chatham Street. Our view (Plate 37) is from Cave's entrance. The stranger will be struck with the picturesque appearance of this and other streets of Colombo due to the Katu Imbul or rain trees by which they are shaded. They are called rain trees from the circumstance that at night the leaves fold into a kind of sack in which the moisture condenses, and at sunrise when the leaves open is discharged in a shower. The Suriya tree (*Thespesia populnea*)

The Fort
Chatham Street

also affords shade to many of the streets and roads; it flowers profusely with delicate primrose-coloured blossoms, large and showy, changing to purple as they fade, and in form resembling the single scarlet hibiscus. The roads are metalled with dark red cabook, a product of disintegrated gneiss, which being subjected to detrition communicates its hue to the soil. This feature of the roads is not only pleasant for its vivid contrast with the verdure of the trees; but is most useful in softening the glare of tropical sunlight. This alleviation, due to the presence of cabook, extends along the south-west coast and includes Galle; but the traveller will note its absence in Kandy, whose white roads are not exactly soothing to the vision. During dry weather the fine red dust imparts its tint to one's clothing, an evil of small account in a place where it is too hot for smart attire.

After passing the German Consulate and the offices of the agents of the Nord Deutscher Lloyd, we notice that Chatham Street is composed of a strange medley of restaurants, native jewellers', curiosity shops and provision *boutiques,* and that the houses are for the most part old and limited to one floor. It is a remnant of old Colombo in the sailing ship days and must soon disappear as most of the Dutch buildings have already done, giving place to colossal houses of business befitting the dignity of the port. The visitor will, however, find many curious things in the Sinhalese jewellers' shops. Hardly any attempt is made to display the wares to the view of the passer by; but if he will enter and take a seat at the empty table he may be surprised at the beautiful workmanship in ivory and jewelled caskets, the tortoiseshell work and the precious stones that will be hauled out of safe places and set before him in these humble-looking shanties.

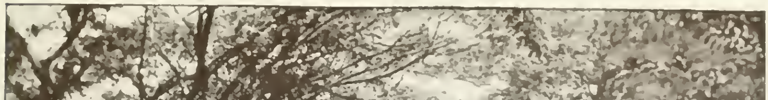
Jewellers

York Street

We turn to the left into York Street (Plates 39 and 40), which would scarcely be recognised by those who left Ceylon twenty years ago. It contained the eastern wall and moat of the old Dutch fort which have disappeared in favour of the Office of Public Works, the Bristol Hotel, the Survey Department and the Chamber of Commerce.

The Survey Department stands on the right of the way leading to the Fort Railway Station, a continuation of Chatham Street which we see before we turn into York Street. Here the meteorological records are received from the various stations all over the country and prepared for publication; maps and plans are executed under the direction of the Surveyor General, the lithographic equipment for this purpose being of the most complete and perfect description. A detailed and accurate survey of all the lands of the colony has for some years been the chief work of this department of the Government.

38. CHATHAM STREET.



39. YORK STREET.

40. YORK STREET.

41. THE NATIONAL BANK AND THE VICTORIA ARCADE.

The Fort

Chamber of Commerce

Opposite the Survey Department Offices is the location of the Chamber of Commerce. This society was established in Colombo in the year 1837 to protect the interests of the colony's trade. All the important mercantile firms are represented in its deliberations. It gives authority to rates of agency and commission; it fixes a standard tonnage scale for all classes of produce; arranges rules and conditions of produce sales; nominates surveyors, arbitrators and umpires, thereby giving an official character to their reports and awards; and assists the Government by its discussions and resolutions upon commercial matters which call for legislation. Its influence in this last direction is important and considerable, and is rendered the more effective by the circumstance that its wishes are made known in the legislative assemblies by the Mercantile Member of the Council, who is practically its own representative.

Public Works

The Department of Public Works is first on our right as we proceed along York Street. It is responsible for the expenditure of about five millions of rupees per annum on the construction of roads, bridges, government buildings and public works generally throughout the colony. The office of the Registrar General is in the same building.

Bristol Hotel

The Bristol Hotel partly observable in our plate is one of the three large hotels in Colombo which can justly and proudly boast of being second to none in the East. It is well appointed, comfortable, and enjoys a large local *clientèle* as well as the patronage of the passing tourist. Opposite the Bristol is the handsome store of Cargills, Limited, which will interest the traveller who has wants to be supplied. The National Bank and the Victoria Arcade are next noticed, the latter being interesting as containing the local offices of Messrs. Thos. Cook & Son and the Peninsular and Oriental Steamship Company. Prince Street and Baillie Street intersect the square which we have traversed. The latter is a somewhat narrow, and therefore treeless, but busy thoroughfare, containing many merchants' offices, the Bank of Madras and the office of the *Ceylon Observer*, a daily newspaper edited by the Hon. Mr. John Ferguson, C.M.G., who represents the general European interests in the Legislative Council of the colony, and his son Mr. Ronald Ferguson.

Thos. Cook & Son

Guides

Colombo may be seen in a day with or without a guide; but thousands of passengers who spend only a day ashore fail to obtain any adequate idea of the place from want of reliable advice and direction. Local guide books teem with advertisements and consign you to the shops. The human guide does little more unless you know what you want to do and insist on doing it. In this book the interests of the visitor only are considered. If he wants to see Colombo in a day let

42. MAIN STREET.

43. MAIN STREET.

44. KAYMAN'S GATE.

45. KAYMAN'S GATE.

46. KACHCHERI.

47. FRUIT MARKET.

48. GRAND PASS ROAD.

48. THE TERMINUS.

How to see Colombo

Routes

him spend half an hour round the Fort by the route described; then take a first class seat in front of the tram car for the Grand Pass terminus upon the Kelaniya River; next visit Maradana and Borella by the same means of locomotion; afterwards hire a carriage,* drive along Galle Face, Union Place, Vauxhall Road, the Lake, Hyde Park Corner, the Cinnamon Gardens, the Hospital, Horton Place, Gregory's Road, the Museum, Turret Road, Polwatte and Kolupitiya. Then if time permits drive to Mutwall. The visitor who follows the illustrated description of this route in these pages will have seen Colombo and should it be his first visit to the East he will have received enough new impressions to dwell upon for the rest of his voyage whatever his destination may be.

Tramways

A glance at our map of Colombo will show the routes taken by the electric tram cars. A start is made for Grand Pass from the Fort terminus near the Grand Oriental Hotel. Most of the cars are fitted with outside seats in front, which are first class. Into one of these we step. The first scene is that presented in our plate 42, Main Street. The *Times* (daily newspaper) office is on our right, and the Colombo Iron Works on our left. We now leave the Fort and are carried along past tens of thousands of tons of coal which proclaim their own story of the vast amount of shipping that comes this way. A minute later we are in the Pettah, the natives' London. The effect is kaleidoscopic. Moormen or Indo-Arab traders occupy Main Street (Plate 43) with well-stocked stores containing every description of goods. The street widens at Kayman's Gate, so called after a Dutch officer. Here (Plate 44) will be noticed an old Dutch curfew bell which may have been used in the seventeenth century to toll the knell of parting day, but not as in Europe to warn the inhabitants to put out their fires. Here in the vicinity of the Town Hall we notice the great diversity of races represented: Sinhalese, Moors, Tamils, Parsees, Dutch, Portuguese, Malays and Afghans; the variety of costume worn by each race in accordance with caste or social position, from the simple loin cloth of the cooly to the gorgeous attire of the wealthy and high-caste gentleman; the different complexions and forms of toilet, the avocations carried on in the open street, are all entertaining to the visitor who for the first time becomes a witness of the manners and customs of oriental life. At every turn the eye is met by a fresh picture, and a new subject for study is presented to the mind. This mixed and motley crowd live their life and carry on their labours almost entirely in public. Neither doors, windows, nor shutters interfere with a complete view of the interior of their houses and stalls. The handicraftsman works

* For rates of carriage hire, etc., see Index.

How to see Colombo

serenely in his open shed, sometimes even in the open street; women are occupied in their most domestic affairs unveiled from the glance of the curious passer-by, and tiny children, clothed only in the rich tints of their own complexions, sport amongst the traffic. All this harmonises charmingly with the conditions of climate and the nature of the people. The heat renders clothing uncomfortable, and closed up dwellings unendurable. The tram ride is perhaps too rapid for the stranger to fully appreciate these novel scenes; but a glance at them through three miles of native streets is all that time affords. The terminus is reached at the River Kelaniya, about which more information will be gathered as this book proceeds. We can spare a few minutes to look around at the scenes on the river bank and even to cross the river by the ferry as the returning trams leave at intervals of five minutes. Or we can stroll along to the Victoria Bridge which has replaced the old picturesque bridge-of-boats which once did the duty of connecting the northern road with Colombo. The native life and customs here will instruct and amuse us, and we shall regret that time does not admit of a more prolonged exploration. The return journey will enable us to enjoy more fully the points that almost escape our notice owing to the rapidity of the car.

The Grand Pass Tramway

The Borella Tramway

Having returned to our starting point we now take a seat in the car that moves off in the opposite direction. Proceeding up York Street (Plate 50) and turning by the Public Works Office we pass the Chamber of Commerce, the Survey Office, and the Fort Railway Station of the southern railway. The lake scenery first claims our attention. Presently we pass the Royal College situated on high ground to the left. This is the principal Government educational institution, the nucleus of a future university. A distant view of St. Joseph's Roman Catholic College across the lake is observed, a handsome building which we shall see later in the detail of closer inspection. A ferry (Plate 51) connecting with a peninsula of the lake called Captain's Garden provides a pretty bit of scenery, and here we notice the operations of the washerman, the dark, dank dhoby who bleaches our soiled linen by the primitive method of beating it upon slabs of rock. Upon leaving the lake the line passes the main Railway Station upon the right and the Technical School (Plate 52) upon the left. The latter is an institution at present not very enthusiastically appreciated by the natives of the country for whose benefit a paternal government has provided it. The object of its establishment is to provide training in civil engineering, surveying, telegraphy, electrical and mechanical engineering. The Ceylonese, however, do not take kindly to technical work, preferring rather

50. YORK STREET.

51. THE FERRY.

52. TECHNICAL SCHOOL.

53. MARADANA ROAD.

54. MOHAMMEDAN MOSQUE.

55. MARADANA ROAD.

56. LADY HAVELOCK HOSPITAL.

57. MARADANA ROAD.

E

58. BASKETS AND BROOMS.

59. BROOMS AND BASKETS.

60. THE POULTERER.

61. THE COBBLER.

62. THE ASTROLOGER.

63. THE TINSMITH.

64. THE RICE VENDOR.

65. THE MEDICINE SHOP.

How to see Colombo

The Borella Tramway

the professions of clerks, lawyers and doctors. It is hoped however that this attitude towards mechanics and art will soon disappear and that the Technical School will serve the admirable purpose of supplying the Public Works, the Railway, the Irrigation and the Forestry departments of the Government with plenty of good men whose capacity will be as thorough and whose enthusiasm in their profession will be as great and whole hearted as that of the imported European.

After passing the Technical School we proceed along Maradana Road for half a mile, when we pass over the railway at the Junction Station where trains leave for the coast line and the Kelani Valley as well as for up-country. Then we notice on our left the Police Headquarters and Parade Ground, and on the right the largest Mohammedan mosque in Colombo (Plate 54). Other notable places are the Lady Havelock Hospital for women and children (Plate 56) erected in 1896 by public subscription and named after Lady Havelock who was the leading spirit in its establishment; the headquarters of the medical department presided over by Sir Allan Perry; the Roman Catholic Archbishop's house and Campbell Park, into which the visitor might stroll for a few minutes before taking a tram back again.

The astrologer

On the return journey we might look out more particularly for quaint scenes in the bazaars through which we pass. Even the sign boards over the little open stall will amuse us. "A clever astrologer" (Plate 62), words of no small import to the people of this neighbourhood whose horoscopes are cast at birth and whose every subsequent step in life depends on or at least is influenced by the counsel of the astrologer. If a journey has to be taken the time of starting must be fixed by the astrologer. If a house is to be built the foundation stone must be laid in accordance with his advice. He decides the auspicious moment for everything, even for the first shave, whether it be of baby's head or young man's beard. The ordinary no less than the important events of life are determined through the medium of astrology. However much of an imposture we may consider this art to be, there is no doubt of its immense influence upon the Sinhalese people, and that the less educated amongst them believe in it implicitly.

The bazaar

The open character of the native shops is universal; they vary only in the classes of goods they have for sale. Here there are fruits, curry stuffs, dried fish, spices (Plates 58 and 59), market baskets and earthenware chatties. In another (Plate 60) we notice baskets of fowls which here are kept alive, and not as in the poulterers' shops of Europe. There we observe a native medical stall (Plate 65) dignified by the high-sounding title of "Medical Hall." The tin-shop, with

How to see Colombo

The native bazaars

the tinsmith at work (Plate 63) is ubiquitous. The bootmaker (Plate 61) is patiently sticking to his last, manufacturing the latest creations in foot-wear upon the floor of his unfurnished den. In other shops are seen all manner of vegetables and fruits, native manufactures in brass ware, the gay comboys or cloths worn by the people and various useful articles made from the cocoanut and other palms. The customers are almost as varied as the wares. The Sinhalese man of sienna complexion, wearing his long hair gathered up into a knot surmounted by a comb of tortoiseshell, is attired in garb varying with caste, even the comb assuming different forms in accordance with social position. The Sinhalese women too have a multitude of distinctions in dress and ornaments. All indulge more or less in jewellery, consisting of necklaces and bangles on both arms and ankles and rings on their fingers and toes. Many Tamil women wear but a single coloured cloth, which they gracefully entwine about their limbs, leaving the right side bare to the hip. The costumes of the native men are even more diverse. The Moormen with shaven heads, crowned with curiously plaited brimless hats; the Parsees in still more curious headgear; the Tamils with religious symbols on their foreheads; the Afghans contrasting with the Tamils in superabundance of gaudy attire—such are the races, and such the dresses of the groups of people we see in the streets of Colombo.

A pleasant drive

Our next business is a drive through pleasant places where we shall see something of native life amidst the exquisite scenery with which this most beautiful of tropical cities entrances the traveller of æsthetic temperament. Our choice in the matter of conveyance lies between the jinrickshaw and the horse carriage, victoria or waggonette of somewhat indifferent quality to be hired in Colombo. If our choice falls upon the former, a rubber-tyred 'rickshaw should be chosen, if the latter a waggonette is preferable as offering less obstruction to view. It is advisable to obtain either through the hotel attendant, and to give him sufficient notice to enable him to secure the best procurable. A licensed guide* may be of service, but he must be required to adhere to the route marked out, and he should be allowed only to answer questions and act where necessary as interpreter. We drive through Prince and Queen Streets which are by this time familiar to us and onwards to Galle Face. Upon leaving the Fort we notice first the military barracks on our left, built on the foundation of the old wall of the Dutch Fort and fronted by a spacious parade ground. It will be seen that of the five handsome blocks four are placed *en échelon* so that each may receive the full

* For regulations respecting guides refer to Index.

66. NATIVES WATCHING CRICKET ON GALLE FACE.

67 GALLE FACE.

How to see Colombo

benefit of the sea breeze. Nowhere in the East is Tommy Atkins more luxuriously housed than here. The European garrison of the colony has for many years comprised a regiment of Infantry, Royal Garrison Artillery, Royal Engineers, Army Service Corps, Ordnance and Royal Army Medical Corps; but with the advent of a new Government changes are being effected, and no definite information that can be given here is likely to remain for long correct. The European regiment of Infantry has already been removed.

Galle Face

Galle Face is an open lawn about one mile in length and three hundred yards wide, flanked on one side by the sea and the other by the lake. It is controlled by the military authority; but used by the public as a recreation ground for football, cricket, hockey and other games. Three roads pass through it, the Esplanade, a perfectly smooth carriage drive and promenade by the sea; a similar drive by the lake; and a central road for commercial traffic. On the lake side are an old Dutch military cemetery with some interesting monuments, the Garrison Artillery Mess and the Military Hospital; an object of greater prominence towards the southern end is the Colombo Club. Adjoining this is the Sports Club Pavilion and a squash racquet court. Our illustration (Plate 69) depicts the Sports Club cricket ground. A reliable and astonishingly good wicket is always obtainable here by the use of a strip of coir matting. Cricket in Ceylon is a perennial game and has indeed become the national game of the country, the Ceylonese being remarkably proficient in it. Even the coolies indulge in this pastime and the stranger will be amused to see them, innocent of clothing with the slightest exception, and wielding extemporised and primitive implements.

Galle Face Hotel

At the extreme southern end of the Galle Face Esplanade and in close proximity to the sea stands the luxurious Galle Face Hotel (Plate 70). In many respects this fine hostelry is unequalled in the East. It enjoys the advantage of a site as perfect as could be found, bearing in mind the great desideratum of sea breeze. Its hall, verandahs, dining-room, ballroom, drawing-room, billiard-rooms and reading-rooms are palatial, while the supreme attraction to many is an excellent and spacious sea-water swimming-bath. Whether we are staying at this hotel or not we ought at least to explore it and make our way by means of the electric lift to the top floor in order to enjoy the fine panoramic view from the front windows. If we are photographers we must not fail to avail ourselves of the opportunity presented here. Our plates (Nos. 67 and 69) give some idea of the landscape, which is generally coupled with beautiful cloud effects for which Ceylon is altogether famous. Indeed Ceylon is the amateur photographer's paradise ;

68. THE MILITARY BARRACKS.

69. THE SPORTS CLUB CRICKET GROUND.

70. GALLE FACE HOTEL.

71. SLAVE ISLAND.

72. UNION PLACE.

73. ST. JOSEPH'S COLLEGE.

74. DHOBIES.

75. VAUXHALL ROAD.

76. THE GENERAL'S HOUSE.

77. BUDDHIST TEMPLE.

78. VIEW FROM THE GENERAL'S HOUSE.

at every turn the eye is met by a fresh picture, and a new subject is presented to the mind every moment.

How to see Colombo

Those who, like the author, were acquainted with Ceylon upwards of thirty years ago can best appreciate the change which has taken place in its hotel accommodation. The Galle Face Hotel of those days was a mere shanty compared to its present successor. Its bedrooms were merely divisions marked off by canvas screens. The remarks of occupants of several rooms on either side of one could be distinctly heard.

Now the guests in the 180 bedrooms are fanned gently to slumber by electric fans without any risk of disturbance from their neighbours. Notwithstanding that Colombo now has three palatial hotels an overflow of guests has frequently to be dealt with, and the roomy corridors of the Galle Face Hotel may occasionally be seen littered with improvised beds. At such times the cosmopolitan character of the visitors brought thither by ships from various countries provides in itself a good deal of interest and amusement. All seem bent on enjoyment; even the warm temperature does not appear to relax their energies, for Terpsichore is worshipped in the East, and the ample ballroom, provided with a good band, is well patronised until a late hour.

The drive resumed

We now cross over the central road, avoiding the turn to Kolupitiya on the east side of the hotel, and pass by Christ Church of the Church Missionary Society, and the Masonic Temple, both of which are visible in plate 69. The building on the lake promontory observable in our plate is the married quarters of the military barracks.

Slave Island

We cross a bridge, from which our view (Plate 71) is taken, into Slave Island, an unpleasant name given to this locality by the Dutch who used it as a prison for their State slaves. The coast railway line is now crossed, and we proceed along Union Place for about half a mile. This street is illustrated by our plate 72. The first turning to the left brings us immediately to the pretty lakeside views (Plates 73 and 74). Attention at this spot is divided between the charming landscape and the operations of the dhobies upon the banks in the foreground. Groups of bronze-tinted figures are waist-deep in the water, engaged in the destructive occupation of cleansing linen by beating it upon the rocks. There is no operation so effectual or from the dhoby's point of view so economical; for not even the expense of soap is incurred in bleaching one's linen, while the use of the public lake in place of the washing tub involves no rent. This method, however, has its drawback, for it is prosecuted at the expense of much wear and tear.

Across the lake at this point is St. Joseph's College, an establishment for the higher education of Roman Catholic

How to see Colombo

boys. It has five towers and in general appearance somewhat resembles an Italian palace. It is erected on one of the most charming sites conceivable, environed with beautiful palms and flowering trees and overlooking the finest part of the extensive lake of Colombo. A large and ornate hall, accommodating 1,200 persons and fitted with a stage for entertainments, is amongst many attractive features of the interior. The grounds, of about ten acres, provide excellent accommodation for cricket, football and every pastime.

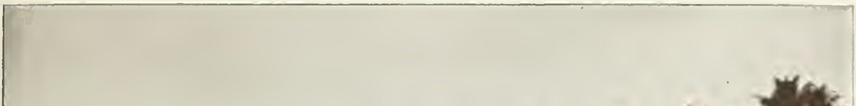
The lake

Turning to the left we now drive down Vauxhall Road for a quarter of a mile and then turn sharply to the left, crossing Union Place and making our way beneath an avenue of trees to another picturesque stretch of the lake (Plate 80). This road leads us past the large engineering works and stores of the Commercial Company and the residence of the General in command of the troops (Plate 76). At this point are several charming pictures affording an opportunity not to be missed by the amateur photographer (Plates 77 and 78). This freshwater lake is one of the most charming features of Colombo. Its ramifications are so many that one is constantly coming across pretty nooks and corners quite unexpectedly, each fresh view presenting a wealth of foliage luxuriant beyond description. Palms in great variety intermingle with the gorgeous mass of scarlet flamboyant blossoms, the lovely lemon-yellow lettuce tree, the ever-graceful bamboo, the crimson blooms of the dark hibiscus, contrasting with the rich green of the areca, date and palmyra palms, the huge waving leaves of the plantain, flowering trees and shrubs of every description of tropical foliage, the whole forming to the rippling water a border of unrivalled beauty and unfailing interest.

Park Street

We now leave the lake to explore the roads and houses of residential Colombo, which extends for about four square miles to the south of the lake and is centred by the Victoria Park. As we proceed by way of Park Street our attention is arrested by a banyan tree (*Ficus indica*) which is of considerable interest to those who have never before seen one (Plate 81). This specimen serves the useful purpose of shade to the native vendors of betel, sweetmeats and other little confections for passers-by. It is difficult for anyone who has not seen a banyan tree to realise that all the stems and branches visible in our illustration are parts of one tree. As the branches grow and become too weighty for the parent stem they throw down pendent aërial roots which strike the ground and become themselves supporting stems for the immense branches. Here the shoots have reached the ground, taken root and grown into large new stems, so completely enveloping the original trunk as to produce the appearance of a miniature forest.

79. ST. JOSEPH'S COLLEGE.



80. THE PALM-FRINGED BANKS OF THE LAKE.

81. BANYAN TREE.

82. VICTORIA PARK.

83. EDINBURGH CRESCENT.

84. SIRINIWESA.

85. THE GARDEN CLUB.

86. MUSEUM.

87. GREEN PATH.

88. GEORGE WALL FOUNTAIN.

The circumference of some single trees, which thus appear to the eye as a whole grove, extends to several hundred feet. There are no really fine specimens in Colombo; but good ones are to be seen in various parts of Ceylon, notably at Trincomale, where one may be seen with hundreds of stems and capable of sheltering a thousand people. Illustrations of this grand old tree may be found in the third part of this work.

How to see Colombo

Victoria Park

About a hundred yards beyond the banyan tree in Park Street we enter the Victoria Park, which is an ornamental recreation ground laid out with gardens, band stand and promenade, golf links, tennis courts, a galloping course for riders and circular carriage drive. The whole is bounded by bungalows with their picturesque grounds. By turning to the right we drive along the road shown in plate 82, and continuing always to the left we pass over the ground visible in plate 83. On our right is the beautiful bungalow Siriniwesa (Plate 84), occupied by the Imperial German Consul. Opposite this is the Colombo Garden Club (Plate 85) with its large number of lawn-tennis courts and its charming pavilion. The Colombo Museum next comes into view. The bronze statue on the lawn facing the entrance is that of Sir William Gregory, one of Ceylon's most successful Governors, who ruled the colony from 1872 to 1877, during which period the museum was erected. The scientific and educational value of this institution is recognised and appreciated greatly by a large portion of the community; while it serves a still larger class as a show place always interesting and attractive. In the central hall are brasses and ivory. The Ceylon products room contains all manner of things peculiar to the colony: jewellery, coins, models of various operations, including pearl fishing, masks of devil dancers, tom-toms in great variety, the sumptuously enshrined and devoutly worshipped Buddha's tooth, and ethnological models in great variety displaying many curious native costumes. In the archæological rooms are to be seen a highly interesting collection of works of art from the ancient ruined cities. The natural history galleries on the upper floors are filled with fine specimens of indigenous birds, beasts and fishes. The many curiosities of the insect world will surprise the stranger; for Ceylon abounds in insect life. There are also galleries containing rocks, minerals and gems. The fish in the eastern gallery are specially interesting and should be noticed by every visitor.

The Museum

Other objects of interest near the circular drive are the George Wall Fountain (Plate 88) and the picturesque Mohammedan mosque (Plate 89). This part of Colombo, including the Victoria Park and extending west and south of it in a whole series of cross roads and crescents, is popularly known

How to see Colombo

as the Cinnamon Gardens from the circumstance that it was in the time of the Dutch occupation of Colombo one of their chief reserves under cultivation of that precious spice. But for the last half-century the bushes have been fast disappearing in favour of the beautiful bungalows and gardens which make the locality one of the most charming residential spots conceivable, the envy and admiration of visitors from the southern colonies. Before we leave the Victoria Park we shall perhaps feel inclined to stroll through the gardens (Plate 102), to which we shall find several convenient entrances. Here we may wander under the shade of palms and figs or rest beneath clumps of graceful bamboo surrounded by blossoms and perfumes of the most enchanting kind. The huge purple bells of the thunbergia creep over the archways, and gorgeous passionflowers, orchids, pitcher plants, bright-leaved caladiums and multitudes of other tropical plants everywhere flourish and abound. Both here and in the neighbouring grounds of the museum will be noticed the curious fan-shaped traveller's tree (*Urania speciosa*) often wrongly described as a palm. Its long broad leaves collect water, which filters into the close-set sheaths at the base of the leaves, whence by simply piercing them with a knife the traveller can draw streams of pure water.

The Gardens

The surface of the soil in the Cinnamon Gardens consists of white sand, beneath which is a stratum of nourishing soil. It is this subsoil which supports the roots of the plants, and produces such luxuriance of vegetation; the traveller, however, is often much surprised and puzzled to see such abundance of magnificent trees and plants apparently nourished only by white sand.

Eye Hospital

The Victoria Memorial Eye Hospital (Plate 90) will not escape notice. Its striking appearance in garb of yellow and terra-cotta will arrest the attention of the stranger, who will for a moment be struck with the novelty of the design, which is the work of Mr. E. Skinner, whose art is highly appreciated in Ceylon. This beneficent institution is the memorial of the people of Ceylon to the memory of the late Queen Victoria whom they always held in the highest reverence and affection and whose death brought together in common sorrow the most remarkable gathering of people of numerous nationalities and creeds ever witnessed in Ceylon, when the sad event was announced by Sir West Ridgeway to the assembled twenty thousand or more who reverently made their way to Galle Face to hear His Excellency's touching panegyric. Lady Ridgeway, who was much beloved in Ceylon, was the author of the proposal that this hospital should be founded as the people's memorial; the project was warmly taken up at once

89. MOHAMMEDAN MOSQUE.

90. THE VICTORIA MEMORIAL EYE HOSPITAL.

91. THE PRINCE'S CLUB.

92. GREGORY'S RADIENT.

How to see Colombo

and especially approved of by Sir Allan Perry and the whole medical department over which he presides. The Grenier Memorial Eye and Ear Infirmary erected by subscription in memory of the late Sir Samuel Grenier, Attorney-General, forms a department of this hospital.

Amongst the other fine buildings of this vicinity is the Prince's Club (Plate 91), a lavishly appointed European institution and a great joy to its members who live in the neighbourhood.

Roads of the Cinnamon Gardens

The greatest charm to many a visitor is the drive, which can be extended to ten miles or so, along the many parallel roads, cross roads and crescents to the west and south of the Victoria Park. These roads are named to commemorate the various British Governors: the Earl of Guildford, Sir Robert Brownrigg, Sir Edward Barnes, Sir Robert Wilmot Horton, the Right Hon. Stewart Mackenzie, Sir Henry Ward, Sir Charles MacCarthy, Lord Rosmead, Sir William Gregory, Sir James Longden and Sir Arthur Havelock. If we take them in order from the Prince's Club we drive along Guildford Crescent, turn at Gregory's Radient, then take the cross road at the end and return to the Circular Drive by way of Horton Place. Next down Barnes Place and back again by Rosmead Place and so on. A glance at our map will be a sufficient guide. The traveller will be greatly impressed by the excellent condition of the roads; not only are they as smooth as the proverbial billiard table, but their colour so restful to the eye is in charming contrast to the irrepressible greenery by which they are bordered on every hand.

Although the cinnamon bushes which once were the predominant feature of the district have for the most part given way to the garden compounds of bungalows, the stranger will not fail to see many still flourishing, and will probably gather a branch which, freshly broken, will emit the pleasant odour of the spice.

Bungalows

Our plates 92 and 112 faithfully depict the character of these roads which will afford the visitor a botanical feast. The houses, so different from those of colder countries, quite innocent of dirty chimney stacks and fire grates, are quite in accord with the charm of their surroundings. Each residence nestles in a paradise of palms and flowering shrubs of infinite variety, gorgeous crotons and creepers innumerable, the latter overgrowing roofs and pillars and climbing the neighbouring trees, which they bespangle with their lovely blossoms. Words cannot describe these places nor can the best of pictures which modern art can produce give the colour, the glamour and the atmosphere which help to create the sensation which makes the traveller feel how sweet and pleasant it must be to live

How to see Colombo

Bungalows

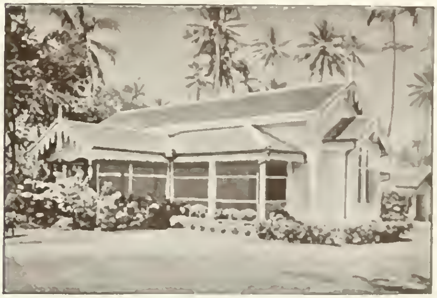
in this paradise of warmth and loveliness; how perfect these bungalows with their pretty compounds seem for a life of *dolce far niente*. Can this be the same place of which Tennent sixty years ago wrote, "The present aspect of the Cinnamon Gardens produces a feeling of disappointment and melancholy"? At that time the district was forsaken and neglected. In Europe a beautiful landscape is often shorn of its loveliness by the growth of a town; but in Ceylon, with its wealth of rapidly growing flora of every tropical species, the growth of a residential settlement transforms the luxuriant jungle into the more beautiful avenues and cultivated gardens. Moreover, the same improving influence is extended to the reduction of insect pests that are wont to be very troublesome in uncultivated places. We do not now at night light fires on the lawn to attract flies from the interior of the bungalow, nor are mosquitoes in dread profusion and beyond control.

Domestic Economy

The domestic economy of the European resident is somewhat expensive; but for his money he gets more luxury than for the same amount could be obtained in England. The servants for a small family occupying one of the bungalows which we illustrate would average twelve in number: the appoo or butler, the cook and his mate, the kitchen cooly, the bedroom and dressing boy, the house cooly, the ayah, the punka cooly, the gardener, the horse-keeper or chauffeur and the dog boy. The sum of wages will amount to about £10 a month, the servants providing their own food. The rent of the bungalow will be about £13. Housekeeping expenses depend upon so many circumstances that we need only say on the whole the cost of food is about the same as in England. The normal home life of the European differs greatly from the habits of the West. He rises with the sun, the time of whose appearance throughout the year varies only between half-past five and six o'clock. Recreation precedes business and takes the form of riding, tennis, golf and the prosecution of various hobbies and pursuits, such as botanical or natural history studies, for which such unrivalled facilities are afforded. The middle hours of the day are given to indoor business and the evening again to recreations, which include hockey, football and cricket. The conditions are delightful enough, but being perennial become monotonous. There are no seasons; no change of scene or temperature; and it is just this "too much of a good thing" that makes the European long for a change to the Old Country, where the opposite conditions soon rekindle his taste for the sunnier clime, and hearing "the East a-callin'" he obeys with alacrity.

Birds

Whilst driving through the Cinnamon Gardens many prettily coloured birds are met with, and amongst the hobbies



93-100. BUNGALOWS OF COLOMBO.

101. A MODERN BUNGALOW.

102. THE GARDENS, VICTORIA PARK.

How to see Colombo

The birds

of the residents few are more fascinating than that of the amateur ornithologist, or as he calls himself "the bird watcher." The feathered denizens are interesting to many travellers, and with a view to answering their frequent question "What bird was that?" the following notes are here introduced, and printed in smaller type so that those who take no interest in birds can easily pass them over.*

One of the commonest birds is perhaps the Madras Bulbul (*Molpastes hæmorrhous*). It associates in pairs, and can be recognised by the black tuft of feathers on its head (from which it takes its Sinhalese name, "Konde Kurulla," Konde meaning chignon, and Kurulla bird), its smoky-brown body, and the red under-tail coverts. It has a curious medley of notes, which are not by any means unmusical, but they are so precipitately uttered that one wonders at first if the bird really meant it! The White-browed Bush Bulbul (*Pycnonotus luteolus*), or Cinnamon Thrush, has a similar set of notes, only more varied and prolonged. This thrush is, however, not seen very much, owing to its preference for dense trees, its rapid flight, and its dark olive-brown colour. It has a conspicuous white eyebrow, as its name denotes, and one cannot go very far without hearing its note.

Quite a different tune has the little Iora (*Tiphia zeylanica*). His pretty, clear, and flute-like notes are often heard. He is a dandy little fellow in his habits and dress of yellow and black, the latter colour being replaced by green in his mate, and he may often be seen in a variety of positions searching for insects and grubs in the trees.

Another small bird—the smallest we have, but, for all that, responsible for the spread of several species of mistletoe, by which many valuable fruit trees are ruined—may only make its appearance known by its sharp note, which sounds something like "tchik, tchik." It is an ashy-olive-coloured bird with lighter under-parts, and is known as Tickell's Flower-pecker (*Dicæum erythrorhynchus*).

We then come to the sunbirds, which from their plumage command attention. There are three very much alike at first sight: Loten's Sunbird (*Arachnechthra lotenia*), named after a Dutch Governor of Ceylon who first recorded it, which is larger than the next two and has a bright plumage of metallic green glossed with lilac, and brown wings. The second is the Purple Sunbird (*A. asiatica*), which is similar in plumage, but is smaller. There can be no difficulty in distinguishing between these two, as the larger bird has a proportionately larger and more curved beak. The third of these beautiful creatures is the Ceylonese Sunbird (*A. ceylanica*), which is about the same in size and plumage as *A. asiatica*, but it has a yellow breast and under-parts. The females in all three cases are clad in a sombre greenish-brown. All three have long curved beaks, that in Loten's Sunbird being the longest, which nature has provided for the extraction of nectar from the flowers. There are few more beautiful sights than one of the birds "humming" over the topmost flowers of the Suriah-trees when seen through a pair of powerful glasses.

The low-country Whiteye (*Zosterops ceylonensis*) is a small and pretty bird, which can be recognised by the white patch of feathers round the eye. It is olive-green in colour, with yellowish under-parts. This bird has a wide range on the adjoining continent. A slightly different bird (*Z. ceylonensis*) is very frequently seen in the gardens in Nuwara Eliya, and is peculiar to Ceylon.

* The author is indebted for the notes on birds in this volume to his nephew, Mr. Walter Ashby Cave.

How to see Colombo

The birds

Amongst the topmost branches of the taller trees you may see a bird about the size of a sparrow, with blackish-grey upper-parts and a fine red breast; it is the little Minivet (*Pericrocotus peregrinus*). He is usually accompanied by four or five females, all arrayed in much more sombre dress. He is a migratory bird, and spends the winter months with us.

The Green Bee-eater (*Merops viridis*) is a fairly common bird, especially in the dry zone, and may often be seen sitting on the telegraph wires or on a conspicuous branch, preferably a bare one. It has the two middle feathers in its tail longer than the others, a curved beak, and pretty, bright-green plumage. You will be better able to distinguish him by the graceful evolutions he makes in catching insects. He darts out from his perch, sails in the most graceful of curves, secures his prey, and then returns to his perch. There is a similar migratory bird which is often seen, the Blue-tailed Bee-eater (*Merops phillippinus*), but he is much larger, and has the central tail feathers prolonged like the other. His habits are similar to the smaller bird, and his plumage is a bronze green.

Mention must next be made of the Common Drongo (*Dicrurus ater*), or King Crow, for his flight is like that of the Bee-eaters, but even more graceful. It is worth stopping to watch a party of two or three Drongos darting out after insects. They, too, perform in the most wonderful way in flight, turning this way and that in an extraordinary manner. In appearance the King Crow is a glossy black all over, about the size of a starling, and has a forked tail. There is another bird very much like him, except for whitish under-parts—the White-bellied Drongo (*Dicrurus cærulescens*), an indigenous species. Both birds have similar habits. The Ceylon Black Drongo (*Dissemurus cophorhinus*), although seen at times, cannot be classed as a common bird. It is chiefly confined to the wet forests of the western half of Ceylon, replacing the large Racquet-tailed Drongo (*Dissemurus paradiseus*) of the dry country.

One of the noisiest of birds is the Indian Koel (*Eudynamys honorata*), whose note, "Ku-il," or "Who-be-you?" is uttered during the nesting season, which lasts from March until July. The Koel is a Cuckoo, and has the characteristic flight; were it not for this, and its longer tail, it would be difficult to distinguish, as its plumage is black, like that of the crow. The hen bird is, however, different, having a dress of mottled brown and white. Like the common Cuckoo, the Koel alters his note in May and June, but in a different way. Beginning on the usual note, he gradually goes up a scale until he finally reaches a very high and almost unformable note. It is unlike *Cuculus canorus* in its selection of a nest for the deposition of its eggs, for it prefers the nest of the crow to those of smaller birds, probably because of the striking likeness of the eggs of both species.

We have probably met with, ere this, a very dowdy, common-looking bird feeding with several others of his species at the side of the road. His plumage is a dusty-brown colour, his beak and legs a pale yellow, making up a somewhat unattractive specimen. We have, however, said the worst about him, for whatever we may add must be to his credit. He is known as the Common Babbler (*Argya caudata*), and is justified in his name, for he and his party do a vast amount of babbling. You will generally see six or seven together, and from this they get one of their many other names—the Seven Brothers. He is also known as the Dust or Dirt Bird, but he honestly does not deserve the epithet, for although his appearance is against him he is a happy fellow, most sociable and amiable to his friends, sharing his finds with them, and keeping on good terms generally. When disturbed he will fly away very indolently to a tree close by, followed by his mates one after the other, and then will ensue such a volume of talk as to the reason of the disturbance.

103. HORTON PLACE.

104. HORTON PLACE.

105. GREGORY'S RADIENT.

106. GENERAL HOSPITAL.

107. KOCH MEMORIAL TOWER.

108. EUROPEAN WARDS.

109. FLOWER ROAD.

110. FLOWER ROAD.

111. ADAM'S PEAK FROM THE COLOMBO GOLF LINKS.

112. HORTON PLACE.

How to see Colombo

The birds

If you hear a noise of someone or something which seems to be in the worst of tempers, you may be sure the sound emanates from the Brown Shrike (*Lanius cristatus*). It is easy to trace him, for he gives vent to his feelings, on some conspicuous bough, by uttering a harsh rattling note and moving his tail about much in the same way as a cat does when angry. In appearance he is a miniature hawk, his plumage is a soft reddish brown, and his dark eyebrow very conspicuous. The family is, of course, one of the butcher-birds, and the querulous note is one of the first we hear of the migrants which come to us in October for the winter.

With a harsh rasping scream, a bird of most exquisite plumage will wing his way across an open space. You cannot mistake him; he is the White-breasted Kingfisher (*Halcyon smyrnensis*), and in his dress he excels in the beauty of his colouring all the feathered tribe that we shall meet with in this short drive. You may now hear a plaintive little cry, starting on a high note and running down a scale; the Kingfisher is perched on the topmost bough of some tall tree, and it is only then that we can see and appreciate his glorious plumage. His back is a gorgeous shining blue, the under-parts a dark chestnut; his waistcoat is always pure white, and his long beak a very dark crimson. The White-breasted Kingfisher is a very common bird, being well distributed over the whole of the low country.

A kindred species, but smaller, is the little Indian Kingfisher (*Alcedo ispida*), which is almost as beautiful in plumage, but lacks the white breast. Dr. Bowdler Sharpe considers the Indian bird to be inseparable from the well-known British species. It is not, however, a very common bird, except in the interior of the country and perhaps near the quieter waters of the lake, but it deserves mention.

Sometimes the note seems far away, and at others it sounds quite close, a monotonous "wok-wok-wok," repeated for long spells, and then altered to double-quick time, as though the bird were impatient at something. When once it has been suggested that it is the Coppersmith, or Crimson-breasted Barbet (*Xantholoema hæmatocephala*), the sound cannot be mistaken, for the note is exactly an imitation of a man hammering a copper vessel. In its way the Coppersmith is no mean ventriloquist, for as it utters its note it moves its head from side to side, and the sound seems to come from several directions. If a bird is observed, one cannot say positively that the note is being uttered by it, for the "wok-wok" generally seems to come from another tree. That, however, is a trick of the Coppersmith. It is a difficult bird to see, for its plumage is green, like the foliage, but its head and breast are smothered in colours, like a painter's palette—yellow, red, blue, and crimson are all mixed up in a wonderful way.

On a hot day, driving through the lesser populated outskirts of Colombo, one cannot but be struck by the monotonous repetition of a note that sounds like "koturr, koturr, koturr," steadily repeated. This is the cry of the orange-headed Green Barbet (*Cyanops flavifrons*). So perfectly does the colouring of this handsome bird assimilate with its leafy environment that it is not an easy matter to "spot" this moderately large bird, that, from the monotony of its note, has been included among many of our "brain-fever birds."

Like the last, but a much larger and coarsely-coloured bird, is the common Indian Green Barbet (*Thereiceryx zilonicus*), generally distributed in the low country of Ceylon. It is usually to be found in numbers when the banyan trees are in fruit, and can be recognised without difficulty by its brown-speckled head and neck, and large, pale orange coloured bill.

One of the most beautiful birds we have in the Cinnamon Gardens is the Black-headed Oriole (*Oriolus melanocephalus*), or Mango Bird, as his plumage resembles the colour of that particular fruit. He wears a

The birds

dress of beautiful yellow and black; you cannot mistake him, only you should always be on the look-out for the black head, as there is another species, very rare in Colombo, we believe, which has a golden-yellow head. The Orioles are great fruit-eaters, and are more often seen in March or April when the fruit season commences.

Of the Munias we can really only put one on our list of common birds of Colombo; although perhaps others may be seen, I have looked in vain for them. The Spotted Munia (*Uroloncha punctulata*) is the one most often seen; it is a little bird, slightly smaller than a sparrow, and of the same family. The upper-parts of the plumage are dull chocolate in colour, and the under-parts white with brownish spots forming transverse bars. The Munias are the silliest birds imaginable. You may see one on the ground amongst some dead rushes; he picks up one about six times his own size, and flies with it in a bee-line to his nest, which may be in course of construction. Anyone can find a Munia's nest; it is a clumsy affair, put together in a flimsy way, and big enough to hold several families, which, indeed, some of them often do.

The Indian Roller (*Coracias indica*) scarcely deserves mention here, but it may be seen, and so perhaps a short description is necessary. In size and appearance it resembles the jay, but the markings are more varied. Dark and light blues will be noticed in vivid contrast, whilst the under-parts are a light chestnut. He is also known as "the smoke bird," as he is said to be often attracted to the vicinity of a fire.

The Indian Pitta (*Pitta brachyura*) deserves mention, but it is not a common bird. Its other name is the Painted Thrush, on account of the variety of beautiful colours in its plumage. The wings are black, with greenish and turquoise blue and a white band, the chin and throat white, the upper-parts green "washed with brown," there is turquoise blue in the tail, whilst the under-parts are fawn. The under-tail coverts are scarlet. It is a migratory bird, and arrives in considerable numbers, but being shy and possessed of weak powers of flight, it seeks the denser shrubs and trees, and is therefore not often seen, although its note is sometimes heard. Its native name of "Avichchia" is taken from its cry, which is usually heard at about sunset or just at dusk.

Of the Flycatchers we may possibly see two kinds. The commonest is the little Southern Brown Flycatcher (*Alseonax latirostris*), which is merely a small brown bird, and cannot be described more fully. You will probably notice it perched on a twig of some tall tree, but you cannot tell that it is a Flycatcher until you have noticed it darting out for insects and returning to its perch. The other bird is the Paradise Flycatcher (*Terpsiphone paradisi*). It is about the size of a lark; the head is metallic bluish-black, with a tuft of feathers, and in the first year the male is dressed in rich chestnut. As time goes on, the lateral tail feathers begin to lengthen until they reach a great length, and are cast after a few months. In the fourth year the plumage, with the exception of the head, changes completely to white, the long tail feathers being assumed again. The native name for the Paradise Flycatcher means Cotton Thief, for the long feathers streaming out behind as it flies give an idea of cotton being carried.

As we drive round the race-course we can generally be sure of seeing the Madras Bush Lark (*Mirafra affinis*). It is just a lark, but may be distinguished by its pretty habit of throwing itself up into the air to a height of about thirty feet and descending with its wings arched. This performance is repeated time after time, as the lark gradually makes its way down the course. Here, too, companies of swallows may be seen sitting on the wires of the starting-gates, or flying about in the characteristic way over the grass. During the winter of 1906-7 a flock of seven Black-sided Lapwings (*Chettusia gregaria*) took up its quarters on the

113. THE RIDGEWAY GOLF LINKS.

114 THE RIDGEWAY GOLF LINKS.

115. THE HAVELOCK RACE-COURSE.

116. THE GRAND STAND.

117. THE COLOMBO GOLF CLUB PAVILION.

race-course, and was frequently seen, but it is by no means common here. The fact, however, is worthy of record.

How to see Colombo

The Common Grass or Rufous Fan-tail Warbler (*Cisticola cursitans*) frequents the grass fields all round Colombo, and is equally common at Nuwara Eliya. It is another small brown bird distinguished by its spasmodic flight, which consists of series of jerks, during each one of which it utters a sharp "tchik."

The Race-course

The Havelock Race-course, like so many other things in Ceylon, is second to none in the East. Its position to the south of the Victoria Park will be seen in our map. Here the Colombo Turf Club has its regular race meetings. Gymkhanas and other sports are also held here at various intervals under the auspices of the Polo Club, whose ground is the open space inside the course. Plate 116 depicts the grand stand and lawn enclosure. For many years a race-course was included in the manifold uses to which Galle Face was applied, when the Colombo Club served as a grand stand. The present improved arrangements are due to the initiative of Captain Channer, R.N.

The Golf Links

The Ridgeway Golf Links are reached by driving to the end of Horton Place. The course is extensive, complete and well laid out. The greens will be found very fast but generally excellent. Some idea of the pavilion and the course will be gathered from plates 113, 114 and 117. The game is immensely popular in Colombo, and play is good. The membership of the club exceeds three hundred. Visitors are welcome and their verdict usually is that golf is a very pleasant game to play in the tropics.

Hospitals

Various medical institutions are situated in the neighbourhood of the Cinnamon Gardens, including the General Hospital (Plates 106 and 108) occupying eleven acres of ground. There are thoroughly well equipped wards for travellers (Plate 108) who may arrive sick or who may become ill during their sojourn in Ceylon; the fees being fourteen shillings entrance fee and ten shillings per day. Other wards offer suitable accommodation for all classes, the fees for paying patients being very moderate. The Ceylon Medical College opposite is carried on in accordance with the Medical Acts of Great Britain and its licentiates are at liberty to practise throughout the United Kingdom.

There are several interesting routes by which we may return to the Fort and our map should be consulted. If after our wanderings we happen to be near the race-course we shall drive down Race-course Avenue and return to Galle Face or the Fort by way of Flower Road (Plates 109 and 110), Green Path (Plate 120) or Turret Road (Plate 118) and Kollupitiya. About two hundred yards before we arrive upon the Kollupitiya Road, at a short distance on our right, are the Church

How to see Colombo

of St. Michael and All Angels, and the Matthew Memorial Hall, erected to the memory of the Venerable Walter E. Matthew, Archdeacon of Colombo, who died in 1889 (Plates 119 and 121). In this neighbourhood and indeed during the whole of our drive homewards many beautiful trees will claim our attention in addition to the palm. Particularly noticeable are the breadfruit, the cotton, the mango, the almond, the vanilla, the jak and the tamarind. As we near Kollupitiya the merry note of the busy little Indian tailor-bird (*Orthotomus sutorius*) is heard.

"Tow-whit-tow-whit," he calls to his mate, who follows him from tree to tree in search of insects. The Tailor Bird belongs to the warbler class; it is a difficult bird to get a sight of, on account of its olive-green plumage, its small size, and its partiality to thick bushes. His head is chestnut, and if you see him uttering his note you cannot help but notice two black patches on his throat, which expand to a considerable extent. He has a fairly long tail, which is lacking in his mate; his legs are long, and altogether he strikes one as being the most workmanlike little fellow, as indeed he is. The wonderful nests, made of leaves stitched together with thread, and comfortably lined, require a lot of finding. They are marvellous structures, but we have no space or time to go into further details.

The Magpie Robin (*Copsychus salauris*) is a conspicuous bird which is often met with along the road. He is clad in black and white, the markings being very similar to those of the magpie; the hen, however, has a slaty-coloured breast instead of black. In its habits it is much like the robin, but is larger in size. Possessing a very sweet voice, it may often be seen sitting on a conspicuous branch pouring forth a number of clear-toned and harmonious notes, which, however, do not amount to a song. Its sociable habits and frequent presence in all gardens make it a delightful pet. A near relative to the Magpie Robin is the Ceylon or Black Robin (*Thamnobia fulicata*), which resembles the robin more in size than does the black-and-white bird. The plumage of the Ceylon Robin is very simple, the cock being jet black, with chestnut-coloured under-tail coverts and a white bar on the wing, which, however, only appears in flight. The hen bird is dressed in sombre rusty brown; one notices a very marked difference between them when a pair is seen together, as they often are. You will, however, never notice it perching on a tree; it seems to be against its caste, but wherever there is a wall or any brickwork you will see him jerking his tail right back to his neck, and uttering his lively chirping note. He is a friendly bird, a cheery companion, and quite fearless of man.

Mutwall

A drive round the suburb of Mutwall, to the north of the Fort, would make our acquaintance with Colombo nearly complete, and is to be recommended in case of this being our first experience of a tropical city. Our way is through Main Street (Plate 122) and the Pettah (Plate 126), where we shall again be interested in the quaint scenes of native daily life and occupation. We pass the Dutch Belfry, the Town Hall and the Market Place and turn into Wolfendahl Street which bears to the right and leads direct to a most interesting remnant of the Dutch occupation, a massive Church in Doric

118. TURRET ROAD.

119. MATTHEW MEMORIAL HALL.

120. GREEN PATH.

121. ST. MICHAEL'S CHURCH P LWATTE.

122. THE PETTAH.

123. BOUTIQUE.

124. THE PETTAH.

125. THE PETTAH.

126. "LET YOUR EYES HAVE A FEAST."

127. CATHEDRAL OF SANTA LUCIA.

128. CATHEDRAL OF ST. THOMAS.

129. CHILDREN AT MUTWALL.

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style, built by the Dutch in 1749. The drive may now be continued in a north-easterly direction to the Roman Catholic Cathedral of Santa Lucia (Plate 127) which is the finest building in Colombo. Its cupola, which is not visible in our plate, but is visible at greater distance, is 170 feet high. The nave is capable of accommodating six thousand persons. In a north-westerly direction another half-mile brings us to St. Thomas' College (Plate 128), one of the leading educational institutions of the colony, founded by Bishop Chapman, first Anglican Bishop of Colombo in 1851. Here the model of an English public school, such as Dulwich, is followed as far as practicable; the curriculum and the sports are practically the same. The grounds are picturesque and contain some of the finest banyan trees in Colombo. The lawn, which is extensive, and serves for cricket and other sports, is surrounded by the schoolrooms, lecture rooms, masters' houses, dormitories, a handsome library hung with portraits of past Wardens, a dining-hall, and the Warden's house, all separately located; while the Anglican Cathedral, the tower of which is seen in Plate 128, is also situated within the grounds and does duty as a College Chapel. The English have not much reason to be proud of their Cathedral except as a relic of the splendid work of the first Bishop in 1851. Then it was ample and in accordance with the needs of the diocese; but considering the increase of European population and wealth and the expansion of other institutions it is somewhat discreditable that a fine Cathedral has not been erected ere now in a more central position.

St. Thomas' College

The English Cathedral

From the tower of the Cathedral a good view of the harbour may be obtained, but more interesting still is the curious sight of the thousands of acres of palms which, when looked at from this lofty eminence, seem to completely bury the city beneath their multitudinous crowns of gigantic waving fronds.

The suburb of Mutwall has been to some extent robbed of its beauty by the great encroachment of harbour works and fortifications, but beyond these it is more beautiful and interesting than any other part of the coast near Colombo. It is chiefly inhabitated by fishers, who are mostly Roman Catholics, a survival of the Portuguese occupation; evident testimony of this is seen in the numerous Roman Catholic Churches as we drive along the Modara Road. St. James' Church is particularly worthy of our attention. A short distance beyond this church the noble Kelani River rolls into the Indian Ocean. Near the mouth is the most picturesque bit of coast near Colombo. The cocoanut groves which fringe the shore cast their shadows upon a little village of fishers' huts, scattered irregularly amongst a luxuriant undergrowth of curious grasses and red-flowered convolvuli.

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Crow Island

There is an island here very close to the shore which will not escape notice. The noisy chorus of the Colombo crow will arrest our attention. It is his home and is known as Crow Island, whence he departs in his thousands at break of day to forage around the whole city and whither he returns at night to roost. He bears a character which has been noticed by every author who has written about Ceylon. He is to be seen in every place where food, good or bad, can be found. Unlike his species in Europe he is utterly devoid of all timidity.

Corone impudiens

For sheer impudence and cool daring he stands unrivalled in the feathery tribe. He will appear in your presence at the dining table when least expected, and fly off with a choice morsel; he will swoop down and take biscuit or fruit from a child's hand unoffered; he will enter your bedroom window and rob you of the toast and butter brought in with your early cup of tea, and he is so quick in his movements that he will catch in his beak any food you may throw out of the window before it can reach the ground. My first acquaintance with him created a lasting impression upon me. It was at St. Thomas' College which, as we have seen, is in this vicinity. At my first tiffin in the college hall, a lofty building with roof supported by pillars, surrounded by a verandah and open to the garden on all sides, it was the custom to keep a Sinhalese boy with a rifle on his shoulder patrolling around the verandah during meals to keep off the crows, a gun being the only known thing for which the Colombo crow has any respect. In this he seems to share the instinct of his species everywhere. Rejoicing in the distinctive scientific title of *Corone splendens*, he is the most impudent, rascally, raucous-voiced, grey-necked thief known to humanity. *Corone impudiens* some authorities appropriately label him. After this somewhat scathing condemnation which the crow deserves we must admit that he is entitled to a good word, for he is the most useful bird to be found in Ceylon. His usefulness lies in his ability as a scavenger, a vocation which, being a dirty feeder, he prosecutes to the advantage of the whole community.

The shores of Mutwall present many charming pictures at eventide. When the fishing canoes are drawn up on the land (Plate 130), their huge square sails stretched out and drying in the breeze, and the afterglow throws a soft orange light upon the objects along the shore, the scene is most enchanting.

Fishing from the rocks is indulged in by little naked Sinhalese children with rod, line and hook, but without bait; and very curious it is to watch them skilfully hooking fish in this manner as they rise in shoals near the surface of the water.

Upon returning from Mutwall we can vary our route by

130. SINHALESE FISHING CANOES.

131. ST. JOHN STREET, PETTAH.

132. THE SINHALESE COMB MANUFACTURER.

133. THE BARBER.

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keeping to the roads bordering on the coast; but when St. John Street in the Pettah is reached (Plate 131) it will be worth while to drive through it and watch the avocations of the natives, and the numerous races of people represented in the crowds through which we pass.

Tortoise-shell comb making

Perhaps there is nothing in Sinhalese customs that strikes the stranger from the West more forcibly as being extraordinary and peculiar than the custom which requires the male population of the low country to wear long hair twisted into a coil at the back of the head and a horse-shoe shaped tortoise-shell comb at the top, while the women remain innocent of this form of adornment. In recent years many of the wealthier classes have relinquished this custom; but it is still very much in vogue, and the classes vie with one another in the quality and finish of the comb. One of the great ambitions of the men of humble position is to possess and wear one of the finest lustre and most perfect manufacture, while many mark their higher social position with an additional comb which rises to a considerable height above their glossy coil at the back. This custom supports a large number of manufacturers (Plate 132). The artist in tortoise-shell obtains his raw material from the hawk's-bill turtle. His methods of detaching the scales were once so barbarous and cruel that a special law had to be passed forbidding them. The poor creatures used to be captured and suspended over a fire till the heat made the scales drop off, and then they were released to grow more. The practice arose from the circumstance that if the shell was taken from the animal after death the colour became cloudy and milky. This, however, can be obviated by killing the turtle and immediately immersing the carcase in boiling water. The plates when separated from the bony part of the animal are very irregular in form. They are flattened by heat and pressure and the superficial inequalities are rasped away; being very hard and brittle they require careful manipulation especially as a high temperature which would soften them tends to darken and cloud the shell; they are therefore treated at as low a heat as is possible for the work. Thickness is obtained by softening several plates and then applying pressure when a union of the surfaces takes place. Under heat the shell is also moulded into various artificial forms.

The yellow variety of tortoiseshell, obtained from the claws of the animal and fused together, is greatly prized by the comb-wearing Sinhalese, who pay a high price for it.

Native [illegible]

But the opposite extreme is adopted by the Malabar Tamils and Moormen, who support a considerable number of native artists whose operations are destructive rather than constructive—these carry on the trade of professional barber in the

How to see Colombo

open streets. The operator (Plate 133) sits upon his feet on a mat by the road-side, and his patient squats in the same manner facing him. What tough scalps these fellows must have! The barber uses no soap to soften his victim's hair, but wielding his keen weapon with wonderful dexterity, removes every trace of it by a few rapid strokes, leaving the surface as polished and shining as a new copper kettle. In the Pettah a dozen or more of these quaint operations may be seen in passing through a single street, many of the patients being quaint little brown urchins of various ages.

The betel stall

The stranger cannot fail to notice the ubiquity of the scene represented in plate 134, the betel stall. Here are two women, who may have been beautiful in a period now somewhat remote, engaged in an occupation that is often adopted as they advance in years. They are ministering to the solace and gratification of the wayfarer, by supplying him with the three articles that contribute the greatest pleasure of the native palate—betel leaves, chunam and areca nuts.

The betel habit

The habit of chewing these is almost universal, and to say that they take the place of tobacco amongst Europeans falls much short of the truth; for while smoking is fairly common among the civilised races of Europe it is not general among both men and women as is betel chewing in Ceylon. The method is as follows. The areca nut is first sliced and then cut into tiny pieces by means of nippers. A few of these pieces together with a small quantity of lime made from calcined shells or coral are wrapped in a piece of betel leaf and placed in the mouth. The chewing of this mixture is said to be pleasant and to produce a soothing effect and also serves the useful purpose of a prophylactic for those whose diet consists almost entirely of rice or other vegetable foods. The origin of the habit is a very ancient one, being mentioned by historians in times preceding the present era. It is very likely that in the first instance utility gave rise to the custom, which, like many others, has in time grown to be abused by excessive indulgence.

A disagreeable effect of betel-chewing is the discoloration of the teeth; the betel leaf and areca nut together colour the saliva a deep red, with the result that lips and teeth acquire a blood-stained appearance. This does not strike the natives themselves as being in the least degree objectionable, although to the European it seems a great disfigurement, especially as the Sinhalese have excellent teeth which are naturally pearly white as may be seen in the few who provide the necessary exceptions to the general rule. Every man and woman of the humbler classes, young or old, carries somewhere in the folds of the waistcloth or concealed in the turban a little box or

134. THE BETEL NUT.

135. THE BETEL VINE

136. THE MALDIVE BUGGALOW.

137. BETEL-LEAF VENDOR.

138. THE LAPIDARY.

basket containing the three necessaries, and from morning till night on every favourable opportunity the munching goes on. Those among the wealthy who have adopted European customs have to a considerable extent given up the habit, generally in favour of tobacco, nor do these stand in need of the corrective to an exclusively vegetarian diet; but they are the exceptions. The native gentleman as a rule has his ornamental betel box of silver, and it is the duty of his chief servant to keep it replenished. He does not take wine, but he extracts as many of the pleasures of conviviality from the well-prepared betel, which is offered at ceremonial visits, as does the European from his wine.

How to see Colombo

Chunam marks

The stranger is puzzled to account for the white finger-marks or smears everywhere to be seen upon walls and buildings; not even the finest buildings being spared this defacement. It is due to the disgusting habit of the lower classes of natives of wiping their fingers upon the walls after mixing the areca nut with moistened chunam or lime. The marks are therefore known as chunam marks, "chunam" being the native term for lime. So ingrained is this method of cleansing the fingers, that nothing short of severe punishment will stop it.

Some years ago a Kandyan official exhibited printed notices in the precincts of certain buildings to the effect that only Rodiyas (outcasts of the lowest type) were allowed to wipe their chunam-bedaubed fingers upon the walls, and for some time it is said this ironical permission had a restraining effect.

It will be evident that the custom of betel chewing maintains three extensive industries, the cultivation of the betel vine and the areca-nut palm, and the production and preparation of lime from shells and coral.

Culture of betel vine

The betel vine is allied to the plant which yields black pepper, and in similar manner is trained as a creeper upon sticks and trees. Our illustration (Plate 135) shows the plant in cultivation. Patches, sometimes of an acre in extent, are to be seen near towns and villages. Women collect the leaves, arrange them with care in bundles, as seen in our illustration (Plate 137) and send them to market. Thousands of tons are sent to Colombo from the outlying country districts. About twenty tons weekly are sent by rail from Henaratgoda alone. The shape of the leaf will be seen from our illustrations; it is of a fleshy texture and in size, when fully mature, about as large as a man's hand. Leaves of betel are also used to enwrap the offerings of money presented in temples.

Lime

The Maldive Islands supply a large quantity of the coral lime, which is landed south of Colombo, and prepared for the market in the coast villages. The Maldive buggalow, a curious craft which brings the coral, returns laden with areca nuts.

How to see Colombo

The pyramids of lime to be seen upon the heads of women, carrying it to market in the early morning upon the Galle Road, south of Colombo, look like heaps of iced confectionery; the finer quality has pink colouring matter added, and resembles strawberry ice-cream, but in appearance only.

The fruit of the areca palm is about the size of a small hen's egg, and grows in clusters beneath the crown of feathery foliage at the top of the stem. The so-called nut is the seed, which is found within the fibrous husk or rind. It is of a pretty mottled grey and brown colour. It needs very little preparation; generally it is only sliced and dried in the sun, but sometimes it is previously boiled. Further reference to the areca palm will be made in our description of the Kelani Valley, where it grows in great profusion.

The lapidary

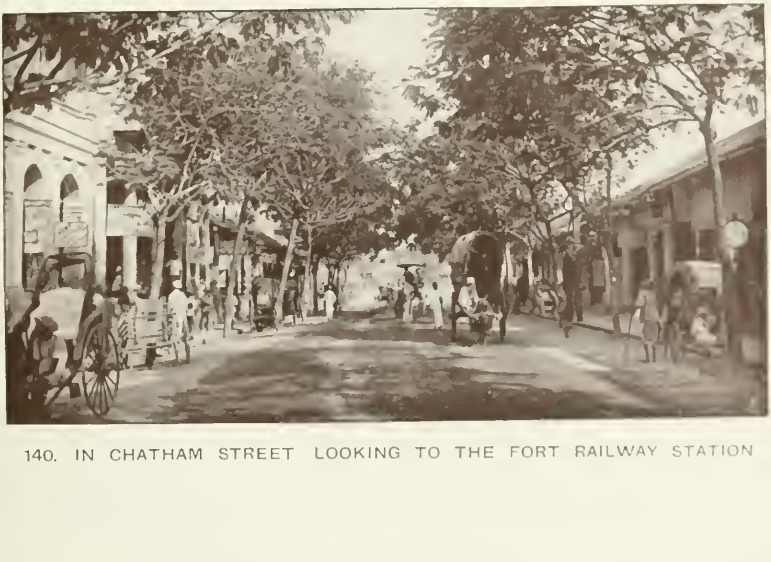
The extensive output of precious stones, for which Ceylon has been famous from the earliest times, gives employment to upwards of four hundred lapidaries, many of whom are to be seen in Colombo working patiently and placidly in shanties scarcely corresponding with the wealth that they sometimes harbour. The cutting and polishing of the gems by native hands in the land where they are found gives an added interest to the visitor.

Plate 138 represents the lapidary at work. The variety of stones that pass through his fingers in the course of the year is quite bewildering; for Ceylon not only yields in abundance sapphires, rubies, cat's-eyes, moonstones, amethysts, alexandrite, chrysoberyl, garnet, jacinth and many others, but each in such variety that many, such as the sapphire and ruby stars, vary so much in tint that the ordinary mortal cannot always distinguish them.

Coir matting

Plate 139 introduces another modest worker of Colombo, engaged in the humble occupation of weaving coir matting. The fibrous husk of the cocoanut is not its least valuable part, and amongst its many uses that of matting is perhaps the most familiar. The visitor can see every process of the many manufactures in which the cocoanut palm provides the raw material, and they cannot fail to arouse considerable interest. Further reference to them in this work is made in treating of the various places where they are carried on.

139. THE SINHALESE WEAVER OF COIR MATTING.



140. IN CHATHAM STREET LOOKING TO THE FORT RAILWAY STATION

141. COMPOSITE COACH.

142. SLEEPING SALOON COACH.

143. TRAIN ON THE COAST LINE AT MOUNT LAVINIA.

THE
CEYLON GOVERNMENT RAILWAYS.

THERE is no consideration more important to the traveller who intends visiting a far-off country than the facilities afforded by its railways and roads. Fortunately Ceylon is well equipped in both respects. Her railways now afford an easy and even luxurious means of reaching the most attractive parts of the country. They render easily and quickly accessible the most beautiful scenery, the most interesting antiquities and all those fields of agricultural industry—the tea, the cocoanuts and the rubber, which have brought about the advanced state of prosperity which the colony enjoys. No other country in the world can take you in such spacious and comfortable coaches, on a track of five feet six inches gauge, over mountains at an altitude of more than six thousand feet. Yet such facilities are provided in Ceylon.

The Railways

I shall now proceed to describe and to illustrate the whole of the Ceylon Government Railways and the districts which they serve. The description will not be limited to the various towns and villages which give their names to the railway stations, but will be extended to all parts of the country which the traveller will be likely to visit by using the railway for the whole or part of his journey. The places are taken in order of stations, so that the traveller who possesses this book may read of each place or district as he passes through it. It will, however, be useful first to take a glance at the following general description of the various lines and the rules and regulations which have been made for the comfort and convenience of passengers. The traveller who will take the trouble to do this will find himself amply repaid by the various facilities of which he may avail himself but of the existence of which he might otherwise be ignorant.

The Railways The Ceylon Government Railways are State owned as their name implies, and are under the control of the Ceylon Government. The total mileage is 562 miles, of which 495 are on the broad gauge (5½ feet) and 67 on the narrow gauge (2½ feet).

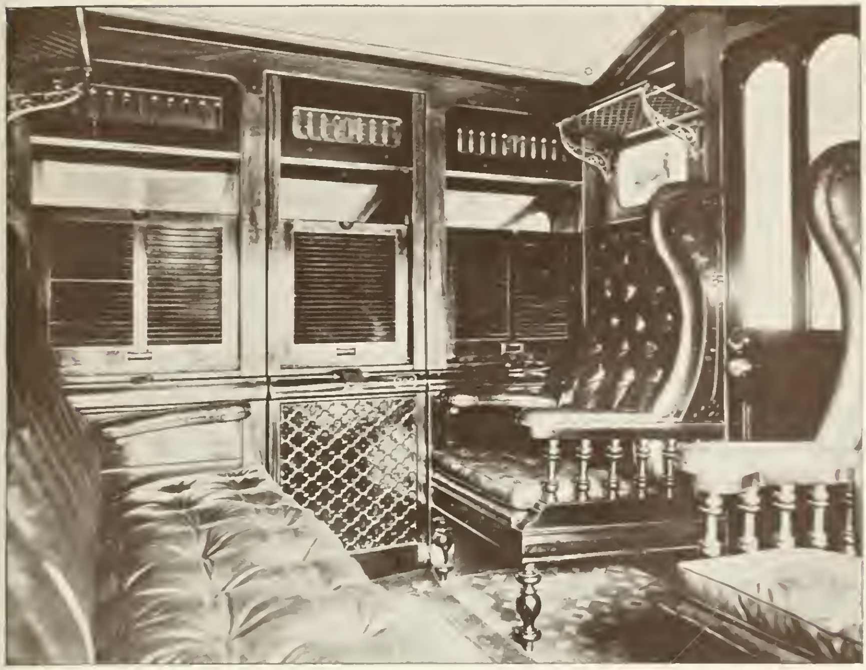
The sections of the broad gauge line are the Main, Coast, Northern and Matale lines. The narrow gauge are the Kelani Valley and the Udapussellawa lines.

Main line The MAIN LINE runs from Colombo in a north-easterly direction for about forty-five miles, when after Polgahawela has been reached it gradually returns until, at the terminus of Bandarawela (163¾ miles), it is at the same latitude as Colombo. This line is by far the busiest and most profitable of the railways, due to the fact that it serves the great tea districts of the mountain zone. It was the first section of the railways to be constructed, and in its later stages, after the foot-hills were reached at Rambukkana (fifty-two miles from Colombo), will be found the chief engineering triumphs of the line. From Rambukkana the line rises 1,400 feet in the thirteen miles to Kadugannawa with a ruling gradient of 1 in 45 and curves of 10 chains (220 yards) radius. The "ghat" or hill-section may be said to begin at Nawalapitiya, the principal railway centre of the hill districts, eighty-seven miles from Colombo, and 1,913 feet above sea level. From this point the line rises almost continually with a maximum gradient of 1 in 44 and minimum curves of 5 chains (110 yards) radius until it reaches a height of 6,225 feet at Pattipola, 139 miles from Colombo. From this point, after passing through the summit-level tunnel, the line falls by similar gradients and curves to Bandarawela, its present terminus.

Coast line The COAST LINE follows the west coast in a southerly direction to Galle (71¾ miles) and thence, still along the coast, in an easterly direction, to its terminus at Matara (98½ miles from Colombo).

Northern line The NORTHERN LINE, the section of the railways most recently completed, extends from its junction with the main line at Polgahawela (45½ miles from Colombo) to Kangesanturai in the extreme north of the island; its distance from Polgahawela being 211¼ miles.

Matale branch The MATALE BRANCH extends northwards for 21 miles from Peradeniya junction (70½ miles from Colombo on the main line) to Matale, which was the starting point for the long coach journey to the north prior to the construction of the northern line, and is still the point whence the Trincomale coach service starts. Kandy is situated on this branch, 74½ miles from Colombo and nearly four miles from Peradeniya junction.



144. FIRST CLASS COMPARTMENT.

145. SLEEPING BERTHS.

146. BUILDING RAILWAY COACHES IN COLOMBO.

147. REFRESHMENT CAR.

The Railways

Kelani Valley line

The Kelani Valley Line runs eastward from Colombo for $48\frac{3}{4}$ miles and serves the tea planting district from which it takes its name.

Udapussellawa line

The Udapussellawa Line runs from Nanuoya (128 miles from Colombo) to Ragalla, a distance of 19 miles, and upon it is situated Nuwara Eliya, the sanitarium of Ceylon, 6,200 feet above sea level and $6\frac{3}{4}$ miles from Nanu Oya. This branch is very similar to the Darjeeling Himalayan Railway of India, with a maximum gradient of 1 in 24 and minimum curves of 80 feet radius.

The rolling stock

The rolling stock of the railway is now constructed locally in the workshops in Colombo, where upwards of 1,000 workmen are employed under the superintendence of skilled European foremen. These shops are well equipped with pneumatic and other labour-saving machinery, whilst new tools are being added year by year. The older type of four-wheeled carriages were imported from England and erected in the colony, and there are still a good many of these on the line, but they are being steadily replaced by the standard type of bogie carriage forty-two feet long. These modern carriages, which are constructed of teak, are not on the Indian type, with its longitudinal seats, but on the English, and are furnished with excellent lavatory accommodation. The outsides of the carriages are of varnished teak, whilst the interiors are of the same wood, picked out with satinwood and adorned with photographs of interesting places on the line. The line is well provided with sleeping and refreshment cars, the former running on the up and down night mail trains between Colombo and Nanuoya (for Nuwara Eliya), whilst the latter are run on the principal trains between Colombo, Kandy and up-country stations.

Sleeping cars

Passengers to whom time is an object, and who wish to pay a flying visit to Nuwara Eliya, can leave Colombo after dinner, travel in a comfortable sleeping berth for the nominal sum of Rs. 2.50 (in addition to first-class fare), get an early tea or breakfast in the refreshment car before arriving at Nanuoya, and be in Nuwara Eliya before half-past eight next morning. In the opposite direction they can also make the night journey down between dinner one evening and breakfast the next morning, early tea being served by the attendant in the sleeping car.

Catering

The catering for the refreshment car is in the hands of a private company, and meals can be obtained along the road in comfort and at moderate prices, without the inconvenience and loss of time involved by the Indian system of "refreshment stops."

On the Northern line, where the traffic is too light for the

The Railways

running of a refreshment car, the through trains halt at Anuradhapura a sufficient length of time to enable passengers to obtain a satisfactory mid-day meal.

In addition to the refreshment cars, the car company provide breakfast, tiffin and dinner baskets on application, either from their depôt in Colombo or from the refreshment cars.

There are three classes on the railways as in England, and the fares charged are exceedingly moderate.

On all parts of the line, except the Hill section above Nawalapitiya, the standard single fare per mile is as follows, viz. first-class, 8 cents; second-class, $5\frac{1}{3}$ cents; third-class, $2\frac{2}{3}$ cents; and return tickets at a fare and a half are issued for all classes.

Taking 6 cents as equalling one penny, the rate per mile for a first-class return ticket in the lower sections is one penny or the equivalent of the third-class fare in England.

Colombo time is observed throughout the railway system.

Luggage

The following is the free allowance of luggage per adult passenger, viz. :—First class, 112 lbs.; second class, 84 lbs.; third class, 56 lbs.

For children with half tickets, half the above is allowed free.

Children travelling free are not allowed any free quantity of luggage.

Excess luggage is charged for at full parcels rates, which should be prepaid at the starting station, but if not charged for there, the excess may be collected at the end of the journey or at any intermediate point. A receipt should be obtained for all excess charges.

Luggage in bulk can be forwarded at goods rates, which are obtainable on application to any stationmaster.

Passengers are advised to be at the starting station in good time in order to admit of their luggage being weighed, labelled, and loaded in the train before starting time.

The luggage must be well secured and properly addressed with the owner's name and destination, in addition to the railway destination label, which passengers should personally see affixed to the packages. It is necessary for passengers to obtain and produce their tickets before their luggage can be labelled. Where numbered luggage receipts are issued, it is necessary that these should be produced on arrival at destination, before the luggage can be delivered up.

Care should be taken to remove all old labels from luggage, especially those for previous journeys on the C.G.R.

Passengers should be careful to comply with these regulations, failing which the railway will not be responsible for any loss or miscarriage.

Packages in carriages

Passengers may take into the carriages (at their own risk and in their own charge) only such small packages as can be placed under the seat occupied by the owner, or on the hat-racks (where provided). Articles may not be placed in the gangways of carriages or entrances to lavatories.

Passengers are earnestly requested to adhere to this rule, so as to prevent discomfort not only to themselves, but to their fellow passengers.

Responsibility of railway for loss of or damage to luggage

The railway will not be responsible for any loss of or damage to the following articles if conveyed as luggage, viz. :—Musical instruments, plate, bullion, money bills, deeds, notes or securities, precious stones, jewellery, trinkets, watches, clocks, china, glass, or other frail or fragile articles. Such articles will only be conveyed as parcels, and they must be insured as shown below.

148. RAILWAY CLERKS, COLOMBO.

149. ENGINE FITTING SHOP, COLOMBO.

150. BUILDING RAILWAY COACHES IN COLOMBO.

151. RAILWAY SAWING MILLS IN COLOMBO.

The Railways

The liability of the railway for loss of or damage to passengers' luggage conveyed free is limited to Rs. 150 for first-class passengers, Rs. 100 for second-class passengers, and Rs. 50 for third-class passengers, unless the value is declared and an insurance charge of 1 per cent. on the excess value is paid before the luggage is deposited.

Left luggage

Should passengers wish to leave their luggage at any station, they can do so on paying the cloak-room fee of 10 cents per article for two days, and 5 cents per article for every additional day or part of a day. A receipt must be obtained, which must be produced before the articles can be given up again. Railway servants are strictly forbidden to take charge of any article belonging to passengers unless it is deposited in the cloak-room and a receipt obtained for it, as stated above.

Lost luggage

Any property of passengers found in the carriages, at the stations, or on the line, will be removed to the nearest station for twenty-four hours, after which it will be forwarded to the lost-property office in Colombo, and if not claimed within three months it will be sold.

Should any passenger lose any article he should inform the guard of the train and the nearest stationmaster, and also report the loss as soon as possible to the traffic superintendent in Colombo, in order that immediate steps may be taken to trace the missing property.

In cases where passengers are responsible for the loss of any article, a small fee will be charged and satisfactory evidence of ownership demanded before the article is delivered up.

Reserved accommodation

Passengers who wish to secure the exclusive use of a compartment or carriage can do so on payment of the following charges, viz. :—First class, two-thirds of the seating capacity of the carriage or compartment reserved; second class, three-quarters; third class, four-fifths.

To reserve a full compartment in the sleeping car, a first-class ticket and sleeping-car ticket must be taken for each berth in the compartment.

Invalid accommodation and through carriages

Accommodation for invalids and through carriages can be arranged on application to the general manager, Colombo.

Compartments for ladies

Compartments for the use of ladies and young children only will be provided without extra charge on the through trains on notice being given on the previous day to the stationmaster at the station for which the compartment is required.

Sleeping cars

The sleeping-cars which run on the up and down night mail trains between Colombo and Nanuoya are provided with accommodation for twelve passengers, namely, two four-berth and two two-berth compartments, and lavatory accommodation. Each berth is numbered and provided with pillows, sheets, blanket and quilt, and an attendant accompanies each car.

The charge for each berth in the sleeping-car is Rs. 2.50 in addition to the ordinary first-class fare for the distance to be travelled. A sleeping-car ticket must be purchased for each berth before the car is entered, and it must be delivered to the car attendant.

Children under twelve years of age accompanying adults may occupy sleeping berths on payment of half ordinary first-class fare plus full cost of a sleeping-car ticket, and two or more children may occupy the same berth with one sleeping-car ticket.

Application for berths must be made not later than 6.30 p.m. at any station on the line, but payment will not be accepted nor accommodation provided until it has been ascertained that berths are available.

One two-berth compartment in each saloon, with lavatory adjoining, is reserved for ladies, but if this compartment is not booked by 6.30 p.m. it will be available for married couples, and if disengaged at the time the train is due to start it will be given to gentlemen passengers.

Only ladies travelling alone are allowed to occupy this ladies' compartment.

The Railways The other two-berth compartment (which is provided with jug, basin, &c.) is suitable for married couples, but it is not reserved for this purpose, and is given to the first applicants. The berths in it are numbered 3 and 4. Ayahs are only allowed in the sleeping-car when the full compartment is paid for.

Refreshment cars The refreshment cars are first-class carriages, and second-class passengers are only allowed to enter them for the purpose of obtaining refreshments, nor may they remain in the cars for more than one of the advertised stages.

Dogs and luggage may not be taken into refreshment cars under any circumstances.

Smoking is only permitted when passengers are not taking meals, and then only with the consent of all other passengers in the car.

Refreshment rooms Refreshment rooms exist at Polgahawela, Hatton, and Nanuoya on the Main line, Alutgama on the Coast line, Anuradhapura and Vavuniya on the Northern line.

Refreshments at these places are provided at moderate prices. The guard of the through Northern line trains will wire free of charge for the provision of midday meals at Anuradhapura.

Passengers from the Bandarawela line by the down night mail can have dinner ordered at Nanuoya by wire free of charge on application to the guard.

Special trains A special train can be provided from Colombo to Kandy and back on payment of a minimum charge of 50 first-class return fares (Rs. 9 is the first-class return fare) on application to the general manager, Colombo. Steamer passengers who have sufficient time for a journey to Kandy during the stay of their boat in Colombo can arrange for a special through the steamer agents. The run takes a little over three hours each way.

For other special trains the charge is Rs. 4 per mile for a single, and Rs. 6 per mile for a return journey, plus fares and luggage at ordinary rates for the passengers and luggage conveyed. The mileage will be calculated from the nearest station from which an engine can be supplied; and the minimum charge for running a special is Rs. 50.

Applications for specials should be made to the general manager not less than twenty-four hours before the special is required, and no guarantee can be given that it will be provided.

The booking offices will be open for the issue of tickets half an hour before the advertised time for the departure of trains, and may be closed five minutes before the departure time.

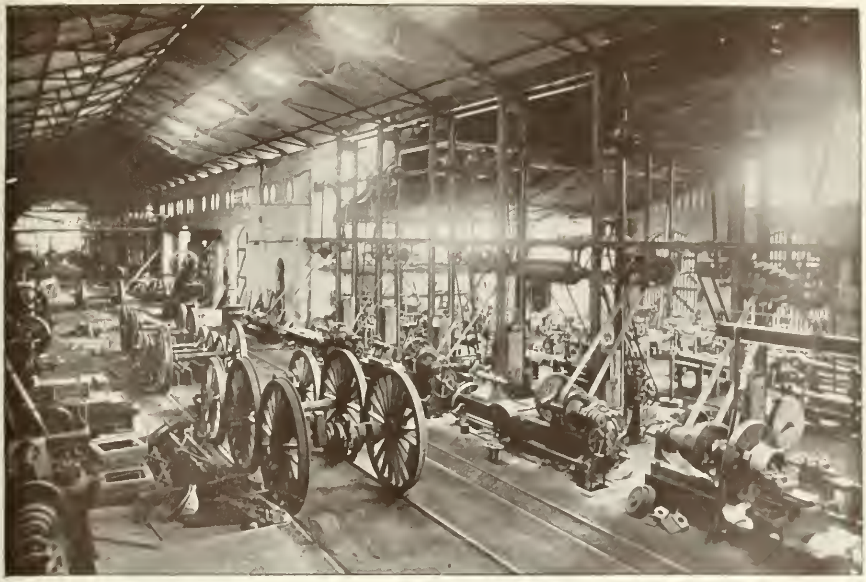
In order to prevent inconvenience and delay, passengers are requested to provide themselves with suitable change, as the booking clerks may not at all times be able to give change. Passengers should also examine their tickets and change before leaving the booking counter, as errors cannot afterwards be rectified.

The English sovereign and half-sovereign are accepted at all booking offices, their equivalents being Rs. 15 and Rs. 7.50.

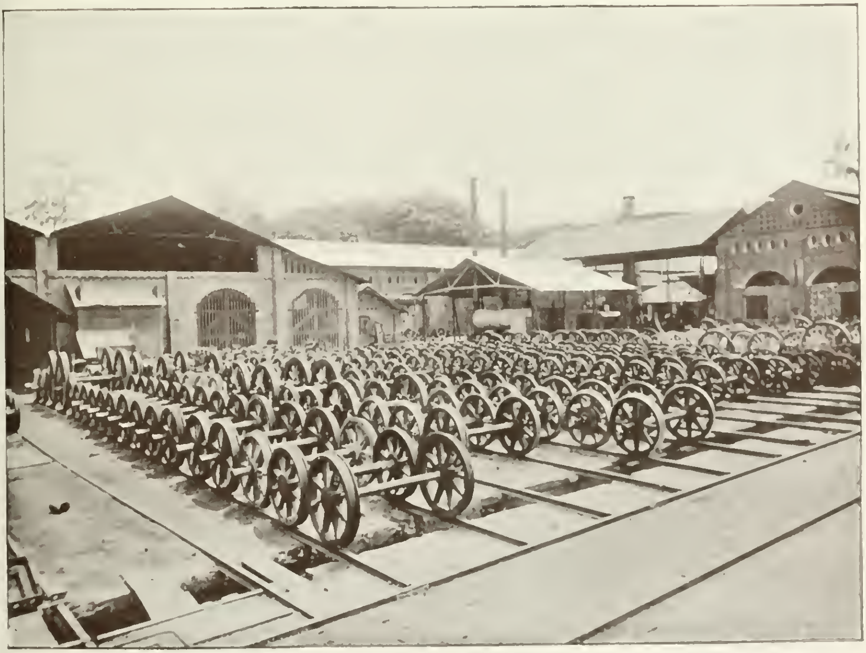
Tickets Tickets are not transferable, and must be produced or delivered up whenever demanded by the railway servants.

Single journey tickets are only available on the day of issue, or by a through train starting on the day of issue.

First- and second-class return tickets for distances of 30 miles and under are available for return within three days, inclusive of day of issue and day of return (*i.e.*, a ticket issued on Monday is available for return on Wednesday); for distances over 30 miles within 17 days, inclusive of day of issue and day of return; third-class return tickets for distances 30 miles and under are available for return on day of issue only, excepting tickets issued on Saturday or Sunday, which are available for return on Monday; for distances over 30 and not exceeding 50 miles, within three



152. THE WHEEL SHOPS.



153. THE WHEEL YARD.

154. THE FOUNDRY.

155. SALOON COACH.

days inclusive of day of issue and day of return; over 50 miles, seven days, inclusive of day of issue and day of return. **The Railways**

For the convenience of tourists, Messrs. Thos. Cook & Sons have authority to issue coupons over the C.G.R. These are subject to the same conditions as ordinary tickets.

Passengers desirous of travelling beyond the station to which they have booked must, before passing that station, hand their tickets to the guard, who will see to the collection of the excess fare at the proper point, but under no circumstances can the advantage of a return ticket be obtained by payment of excess fare. Passengers cannot be rebooked at roadside stations to proceed by the train in which they have arrived.

Break of journey

Holders of first- and second-class return tickets between stations over 60 miles apart are allowed to break journey at any intermediate station once on the outward and once on the homeward route, provided they do not travel more than once in each direction over the same section of line, and that the return journey is completed within the time for which the return ticket is available. When a passenger breaks journey at a station he must hand his ticket to the stationmaster to be endorsed to that effect.

Holders of first- and second-class return tickets between stations 60 miles apart of which Peradeniya Junction is an intermediate station, may travel on to Kandy and break journey there without paying excess fare between Peradeniya Junction and Kandy in either direction. In this case the tickets must be endorsed by the stationmaster at Kandy.

Holders of first- and second-class return tickets between Matale line stations and stations beyond Kandy, but less than 60 miles apart, are allowed to break journey at Kandy provided they resume their journey the same day. Such tickets must be endorsed by the stationmaster at Kandy before the passengers leave the station premises.

Children

Children under three years of age will be conveyed free. Children of that age and under 12 years will be charged half fare.

Female servants and nurses

One female servant only will be allowed to accompany her mistress in a first-class carriage (whether in charge of children or not) on payment of second-class fare, provided such an arrangement does not interfere with the comfort of other passengers travelling in the same compartment.

Nurses in charge of children, when not accompanying their mistresses, must pay the fare of the class in which they travel.

Travelling without ticket

Should a passenger, from an unavoidable cause, be unable to obtain a ticket before starting, he must as soon as possible report the fact to the guard, and pay his fare at the destination station, or earlier if demanded. A passenger travelling without a ticket, or with a ticket so torn or mutilated that the date, number of station from or to, cannot be deciphered, is liable to be charged from the station from which the train originally started, unless he can prove satisfactorily that he entered the train at some intermediate station.

Excess fares

Passengers who are called upon to pay excess fares should demand and obtain a receipt for the amount paid.

Extension of tickets

Passengers who are unable to use the homeward halves of ordinary return tickets within the specified time can have them extended on application at the station from which they are returning, and on payment of the necessary extra sum.

Special terms to parties of travellers

Special terms are granted to pleasure parties consisting of not less than 10 persons travelling by ordinary trains between stations not less than 25 miles apart, and also to other special parties. Full particulars of the charges and regulations can be obtained on application to the general manager, Colombo.

Telegrams

The travelling public are allowed to despatch telegrams through the railway telegraph department at the "urgent" rates of the Post Office telegraph department, provided they are *bonâ fide* from a passenger or to

The Railways a passenger travelling by train. The urgent rates are as follows:—First eight words or group of three figures, 75 cents; each additional word or group of three figures, 10 cents.

The free address includes the names of the offices from and to which the telegram is to be despatched, the name of the sender, and name and address of the addressee.

No charge will be made for the delivery of telegrams addressed to hotels and resthouses within a quarter of a mile of a station, or for those addressed to the railway refreshment cars, refreshment rooms at stations, and the refreshment car office at Colombo. Upon all other telegrams a charge of 50 cents for delivery within five miles of a station must be prepaid.

Though every effort will be made to ensure quick despatch and correct delivery, the railway will not be responsible for delay or non-delivery.

Any person requiring to send a telegram relative to parcels, luggage, &c., such as requests for re-addressing, &c., will be charged 50 cents for such telegram, and a further sum of 25 cents if a reply is required. Should it be found that the telegram was necessitated by the fault of any member of the railway staff, the amount paid will be refunded.

Passengers who may have left articles on the station premises or in the carriage in which they have travelled, and who wish inquiries made by wire, will be required to pay 25 cents for telegram of inquiry and 25 cents for reply. If, however, the articles lost were booked and placed on the van, inquiry will be made by wire without charge.

Ammunition Only safety breech-loading cartridges may be despatched by passenger train, and they are charged for at ordinary prepaid parcels rates, provided they are packed in a box, barrel, or case of wood, metal, or other solid material of such strength that it will not become defective or unsecured whilst being conveyed.

Horses, carriages, motor vehicles, parcels, and petrol The rates and regulations for the conveyance of horses, carriages, motor vehicles, parcels, and petrol by passenger train, may be obtained on application to any stationmaster.

Small animals and poultry Small animals, such as cats, puppies, mongooses, monkeys, mousedeer, &c., and poultry and other kinds are only carried in strongly-made square crates or hampers, and they are charged for by weight at parcels rates.

Dogs Dogs in crates, cases, or hampers will be charged for by weight at parcels rates: when in dog-locker, 25 cents each for every 25 miles or part of 25 miles.

Dogs for conveyance in the dog-locker must be provided with chain and leather or metal collar in good order, unless a letter of indemnity is furnished.

No person is allowed to take a dog into a passenger carriage except with the consent of the stationmaster at the starting station and the concurrence of his fellow-passengers, and then only on prepayment of double rate for each dog.

The acceptance of a dog at the double rate for carriage with the owner is subject to the condition that it shall be removed if subsequently objected to, no refund being given.

The railway will not be responsible for the loss of or injury to any dog which may escape either in consequence of its becoming unmanageable, slipping its collar, or by the breakage of the chain or collar by which it is secured.

Bicycles Bicycles (not packed), other than motor bicycles, when sent as parcels or carried as passenger luggage, will be conveyed at owner's risk at 1 cent per mile over the Main, Coast, and branch lines below Nawalapitiya, and 2 cents per mile over the Main line and branches above Nawalapitiya. Minimum charge, 25 cents.

The railway will not undertake to convey the following articles as

parcels, viz. :—Gunpowder, fireworks, vitriol, aquafortis, turpentine, matches, mineral oils or acids, or any other combustibles or dangerous materials. Any person contravening this regulation will be liable to prosecution under the Railway Ordinances.

The Railways

Combustible and dangerous articles

Insurance

The charge for insurance of articles conveyed by passenger train (which must be prepaid) is 1 per cent. on the value (minimum charge, R. 1), to be declared in writing at the time of booking.

Stationmasters are authorised to accept insurance rate on packages valued at less than Rs. 500. For articles valued at or above that sum, application for insurance is to be made to the general manager, Colombo.

Cheques, etc.

Cheques or other orders for payment of money are not accepted unless authorised by the general manager.

Goods

Information regarding the conveyance of articles at goods rates may be obtained on application to any stationmaster or to the general manager, traffic superintendent, or goods agent, Colombo.

Inquiries

The railway will not be responsible for information given by others than the principal officers in charge of the different stations, of whom inquiries should always be made, or of the general manager, traffic superintendent, or district superintendents.

Incivility

Passengers are requested to report direct to the general manager, traffic superintendent, or district superintendent any instance of incivility, want of attention or misconduct on the part of persons employed on the railway. Complaints should embody the name and address of the complainant.

Gratuities

Railway servants are forbidden to ask for or receive from the public any fee or gratuity.

LIST OF STATIONS ON THE CEYLON GOVERNMENT RAILWAY.

MAIN LINE (Broad Gauge).

	Mileage from Colombo. m.	c.	*Height Above Sea Level.* Feet.
Colombo (terminus)			
Colombo (Maradana Junction for Coast and Kelani Valley Lines)	0	37	16
Kelaniya	3	49	14
Hunupitiya	5	42	11
Ragama	9	00	13
Henaratgoda	16	59	36
Veyangoda	22	54	61
Mirigama	30	54	164
Ambepussa	34	45	182
Allawa	40	24	190
Polgahawela (Junction for Northern Line)	45	34	244
Rambukkana	52	11	290
Kadugannawa	65	00	1690
Peradeniya (Junction for Kandy and Matale Line)	70	46	1553
Gampola	78	25	1572
Ulapane	82	75	1846
Nawalapitiya	87	29	1913
Galboda	94	38	2581
Watawala	100	13	3259
Rozelle	103	63	3742
Hatton	108	16	4141
Kotagala	111	25	4065
Talawakele	115	65	3932
Watagoda	120	9	4400
Nanuoya (Junction for Nuwara Eliya and Uda Pussellawa Lines)	128	6	[illegible]
Ambawela	137	8	[illegible]
Pattipola	139	6	6224
Ohiya	143	33	[illegible]
Haputale	153	43	[illegible]
Diyatalawa	156	76	[illegible]
Bandarawela	[illegible]	58	[illegible]

The Railways

MATALE LINE (Broad Gauge).

	Mileage from Peradeniya Junction.		Height Above Sea Level.
	m.	c.	Feet.
Peradeniya (New)		40	1572
Kandy	3	70	1602
Mahaiyawa	4	71	1726
Katugastota	7	25	1534
Wattegama	11	33	1620
Ukuwela	17	52	1292
Matale	21	9	1208

UDAPUSSELLAWA LINE (Narrow Gauge).

	Mileage from Nanuoya Junction.		Height Above Sea Level.
	m.	c.	Feet.
Nuwara Eliya	6	45	6198
Kandapola	12	33	6316
Brookside	16	45	4981
Ragalla	19	17	5818

NORTHERN LINE (Broad Gauge).

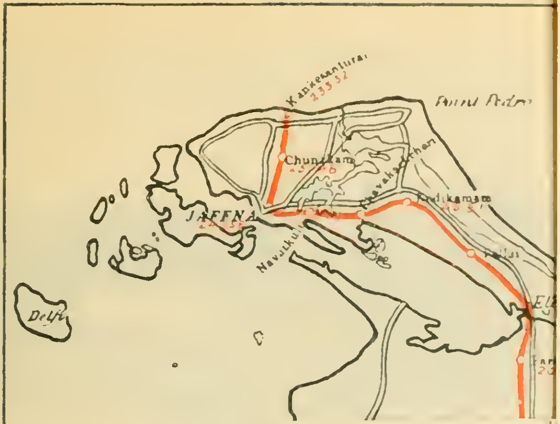
	Mileage from Polgahawela Junction.	
	m.	c.
Potuhera	7	53
Kurunegala	13	15
Wellawa	19	18
Ganewatta	26	39
Maho	40	3
Ambanpola	47	21
Galgamuwa	53	40
Talawa	71	75
Anuradhapura	81	21
Madawachchi	97	31
Vavuniya	111	77
Mankulam	140	21
Paranthan	163	6
Elephant Pass (halting place only)	169	41
Pallai	176	54
Kodikamam	185	77
Chavakachcheri	190	41
Navatkuli	195	71
Jaffna	200	24
Chunakam	206	14
Kankesanturai	211	18

COAST LINE (Broad Gauge).

	Mileage from Colombo (Maradana Junction).	
	m.	c.
Pettah	1	6
Fort	1	45
Slave Island	2	24
Kollupitiya	3	25
Bambalapitiya	4	45
Wellawatta	5	70
Dehiwala	7	44
Mount Lavinia	8	20
Angulana	11	22
Lunawa	12	5
Moratuwa	13	7
Panadure	17	51
Wadduwa	21	37
Kalutara, North	26	6
Kalutara, South	27	28
Katukurunda	29	8
Paiyagala, North	31	16
Paiyagala, South	31	75
Maggona	33	10
Beruwala	35	7
Alutgama (for Bentota)	38	28
Induruwa	41	54
Kosgoda	45	29
Balapitiya	49	63
Ambalangoda	52	62
Hikkaduwa	60	14
Dodanduwa	64	13
Gintota	68	28
Galle	71	68
Talpe	78	23
Ahangama	84	24
Weligama	89	58
Kamburugamuwa	95	4
Matara	98	36

KELANI VALLEY LINE (Narrow Gauge).

	Mileage from Colombo (Maradana Junction).	
	m.	c.
Cotta Road	2	20
Nugegoda	5	52
Pannipitiya	10	49
Homagama	15	23
Padukka	21	74
Waga	27	48
Kosgama	30	57
Puwakpitiya	34	43
Avisawella	36	66
Dehiowita	42	50
Karawanella	45	40
Yatiantota	47	60


Kankesanturai
Point Pedro
JAFFNA
Delft
Kodikamam

CEYLON
GOVERNMENT RAILWAY.
Railways—Broad Gauge
" Narrow "
Main Roads
Through mileage from Colombo in Red figures
Heights in feet above mean sea level in Black figures
JAFFNA
Point Pedro
Elephant Pass
Mullaitivu
NORTHERN PROVINCE
Mannar
Giants Tank
NORTH CENTRAL PROVINCE
ANURADHAPURA
Mihintale
Kantalai
Talawa
Puttalam
Galgamuwa
Pollonnaruwa
Minneriya Tank
NORTH WESTERN PROVINCE
Dambulla
Maho
Ganewatta
Chilaw
CENTRAL PROVINCE
Wellawa
KURUNEGALA
Polgahawela
Rambukkana
Matale
Negombo
Kadugannawa
Ragama
COLOMBO
Kelani
Kotte
Avissawella
Yatiyantota
Nawalapitiya
Hatton
Adams Peak
Nuwara Eliya
UDA PUSSELLAWA LINE
BADULLA
Haputale
Bandarawela
Haldummulla
Belangoda
RATNAPURA
Pelmadulla
Rakwana
SABARAGAMUWA
Panadure
Kalutara North
Kalutara South
Alutgama
Bentota
Induruwa
Kosgoda
Balapitiya
Ambalangoda
Hikkaduwa
Dodanduwa
GALLE
Ahangama
Weligama
Matara
Dondra Head
Tangalla
Hambantota
SOUTHERN PROVINCE

156. CROSSING THE RIVER AT BENTOTA.

THE COAST LINE ITINERARY.

The seaside railway from Colombo to Matara affords every facility for visiting the villages and towns of the south coast, where Sinhalese life pure and simple can be seen to greater advantage than anywhere else in Ceylon. Here is to be found the purely Sinhalese section of the inhabitants of the island, a circumstance due to the fact that the lowlands of the south were not invaded by the Malabars, who in early times conquered and held possession of the northern provinces for long periods, with the result of a considerable commixture of the Aryan and Dravidian races.

The line begins at Maradana junction in the heart of Colombo, and the next four stations are also in Colombo, after which follow four more which may be called suburban. Upon leaving Maradana junction the line follows the banks of the lake for the first two miles, when it passes under the Kolupitiya Road to the coast. At the end of the first mile we reach

The Pettah (1m. 6c.*). This station serves the most densely populated portion of Colombo where the native trader chiefly dwells. It has the largest passenger business of the coast line. A description of the locality which it serves has already been given in our account of Colombo. The next station is that of

* The distances of all stations from the Maradana Station at Colombo are indicated in miles and chains ; there being 80 chains in a mile.

Coast Line

The Fort

The Fort (1m. 45c.).—From the platform of this station which we illustrate by our plate 157 there is a remarkably beautiful prospect. The lengthy and commodious platform forms a terrace before which stretches an enchanting fresh-water lake fringed with palms and plantains and covering several hundred acres; groups of bronze-tinted figures are wading waist-deep near its banks; some are occupied in fishing, others are enjoying a swim; and a yet greater number are engaged near the bank in the destructive, albeit cleansing, pursuits of the dhoby. During the north-east monsoon from October to May the distant mountain ranges, centred by Adam's Peak, are frequently outlined against the sky, forming the background of a scene that always impresses the visitor. This station is largely used by the clerks of the European mercantile firms and the government offices in the Fort who live in the suburbs and in the more distant towns and villages to the south of Colombo. It is also a most convenient starting point for passengers from the steamships and visitors at the Grand Oriental and Bristol hotels, who take trips to Mount Lavinia and the various places of interest farther south.

Slave Island

Slave Island (2m. 24c.).—Slave Island station is situated near the southern end of Galle Face and is therefore most convenient for the visitors of Galle Face Hotel. Near it a narrow channel joins that part of the lake which borders Galle Face to the larger stretch which reaches from Slave Island to Polwatte. The railway crosses the channel at the point illustrated by our plate 158, and from the bridge we get the view in plate 159. It will be noticed that we are in picturesque surroundings already, and this condition will continue for the whole ninety-eight miles of the line, increasing, if possible, in beauty, and never absent. We now pass beneath the Kollupitiya Road, and arrive upon the sea-beach just below the Galle Face Hotel.

Kollupitiya

Kollupitiya (3m. 25c.).—Kollupitiya station is situated just where Green Path and Turret Road converge and reach the main Galle Road; and it is therefore most conveniently placed for residents round and about the Victoria Park and Cinnamon Gardens. It also serves the populous district of Kollupitiya itself, which contains more bungalows of the better class within a given space than any other portion of Colombo. Many Europeans who prefer residences quite close to the sea live here, as do a large number of the burgher and native communities. The main road is somewhat squalid here and there with bazaars and various detached boutiques, but always beautiful by reason of the flora in which the squalor is embowered.

157. THE FORT STATION.

158. SLAVE ISLAND BRIDGE.

159. FROM SLAVE ISLAND BRIDGE.

160. THE COAST LINE AT WELLAWATTA

161. ALFRED HOUSE, BAMBALAPITIYA.

162. BAMBALAPITIYA.

163. WELLAWATTA.

Coast Line

Bambalapitiya

Bambalapitiya (4m. 45c.).—Bambalapitiya is a suburb of Colombo with characteristics somewhat similar to Kollupitiya, but less densely populated, and therefore more desirable as a residential neighbourhood. Near the station are many extensive and luxurious bungalows, notably the residence of Lady de Soysa (Plate 161), the widow of the late Mr. Charles de Soysa, the greatest landowner in Ceylon, and one of its greatest philanthropists. In this bungalow Mr. de Soysa entertained H.R.H. the Duke of Edinburgh at a great banquet on the occasion of His Royal Highness's visit in 1870. Every visitor is delighted with Bambalapitiya. The landscape varies little, but is never wearisome; the naturalist is enchanted by the abundance of interesting objects at every turn; while to the enthusiastic botanist the highway, densely bordered on either side with an inexhaustible variety of leaf and blossom, is a treasury unsurpassed in any other country. The brown thatched huts, the groups of gaily-clad natives, animals, birds —all these add life to a scene that baffles description. Garlands of creepers festooned from tree to tree; huge banyans stretching in archways completely over the road, with the stems all overgrown by ferns, orchids, and other parasitic plants; here and there a blaze of the flame-coloured gloriosa, golden orchids, various kinds of orange and lemon trees covered with fragrant blossoms, climbing lilies, an undergrowth of exquisite ferns of infinite variety, all crowned by slender palms of ninety or a hundred feet in height—all these defy description.

Cotton tree

A tree will be noticed in our illustration (Plate 162) with lateral branches thrown out in groups of three, some feet apart, and bearing a large crop of pods on otherwise bare branches. This is the cotton tree, called by the Sinhalese Katu-Imbul. It may be seen on this road in three stages: first, it becomes loaded with crimson blossoms before any leaves appear; then, the leaves develop; and afterwards it bears pods as seen in the picture. When ripe, the cotton bursts from the pod, and where the trees are uncultivated it strews the road; but where cultivation is carried on, it is collected from the pods, and the fibre, being too short for spinning, is used for various purposes locally, and is also exported to some extent for stuffing mattresses.

Havelock Town

Havelock Town, a suburb that has recently sprung up and possesses some very nice bungalows and a park of six acres, is served by Bambalapitiya station. This neighbourhood has recently gained much by the erection of the Church of St. Paul (Plate 163). It is a centre of very enthusiastic Church of England mission work, under the care and direction of the Reverend J. C. Ford.

Visitors who have any fancy for seeing the spinning and

Coast Line

weaving of cotton by the Sinhalese should look in at the Mills close to Havelock Town. Here there are 600 hands employed in the manufacture of cloths of various kinds. It is an interesting sight, and as the trifling fee of ten cents is charged at the gate, the visitor can look around with the comfortable feeling that he is not there by favour or sufferance.

Wellawatta

WELLAWATTA (5m. 70c.).—Our illustration (Plate 165) will give a good idea of the stations in the suburbs of Colombo. It will be noticed that they border the sea very closely ; but it must be borne in mind that there are no considerable tides to reckon with, the sea rising only to an extent almost imperceptible. The rough seas of the south-west monsoon, however, have not to be lost sight of, as they sometimes treat these stations more roughly than is good for them.

The scenery around Wellawatta is notable for the pretty landscapes observable from the railway bridges. Examples are given in our plates 160 and 163.

Dehiwala

Fishing industry

DEHIWALA (7m. 44c.).—Dehiwala, although in effect a suburb of Colombo containing some excellent bungalows, in reality retains its older character of a fishing village, and the visitor will find it a convenient and attractive place in which to observe some of the quaint operations of the fishing industry and the remarkable fish themselves, with their curious shapes and beautiful colours. The number of species caught amount to no less than six hundred. Of those which are edible the one most preferred is also the most plentiful—the Seer. In size and shape this fish somewhat resembles the salmon, but its flesh is white. In flavour it is by some thought to be superior to salmon ; but however this may be, it is certain that few people tire of Seer, although it is daily served at some meal throughout the year.

Fish auctions take place each day upon the sands ; and very interesting are they to the visitor, not only as a study of native life, but as an exhibition of the strangest creatures brought forth from the deep. Among the most curious are the saw-fish. These are something like sharks in the body, but the head has attached to it a huge flat blade, with sharp teeth projecting on either side. This frightful weapon in a full-grown fish of some twelve or fourteen feet long extends to about five feet in length. With it these monsters charge amongst shoals of smaller fish, slaying them right and left and devouring them at leisure. The saws are sold as curiosities and can generally be obtained in Colombo. The red fire-fish, sometimes brought ashore, is of a remarkably brilliant hue. The sword-fish, the walking-fish with curious arms and legs, by

164. CHURCH OF ST. PAUL, MILAGRIYA.

165 WELLAWATTA STATION

166. THE COAST FROM DEHIWALA TO MOUNT LAVINIA.

167. BUDDHIST TEMPLE AT DEHWALA.

Coast Line

means of which it crawls along the bottom of the sea, the dog-fish marked like a tiger, and various species of the ray are frequently caught.

Dehiwala

Our plate 166 shows the coast from Dehiwala to Mount Lavinia. Here sea turtles of great size are frequently captured. When taken and turned over on to their backs their huge flappers hurl great quantities of sand into the faces of their captors.

Buddhist Temple

Another attractive feature of Dehiwala is the Buddhist Temple. Although smaller than some others within a short distance from Colombo it is most accessible and the pleasantest to visit, owing to its being clean and well kept. The priests are very obliging and readily afford any information asked of them. Within are to be seen huge images of Buddha, both sitting and reclining. Mural paintings, of the crudest character, represent various legends, and especially set forth the various forms of punishment in store for those who disobey the Buddhist precepts. Before the images offerings of flowers are heaped; including lotus blossoms, temple flowers, and the blossoms of the areca and cocoanut palms. No worshipper comes empty-handed; and the fragrant perfume is sometimes almost overpowering. Near the Temple is a preaching-house, the interior of which is carved and highly decorated. The clever designs on the floor of the Temple, which the natives have worked in mosaics from broken pieces of English pottery, are particularly striking.

Mount Lavinia

MOUNT LAVINIA (8m. 70c.).—This station takes its name from the handsome marine residence which Sir Edward Barnes built here when Governor of Ceylon in 1824. It stands upon a rocky promontory washed by the waves on three sides and commands the finest view of coast scenery near Colombo; "an edifice," wrote Tennent, "in every way worthy of the great man by whom it was erected. But in one of those paroxysms of economy which are sometimes not less successful than the ambition of the Sultan in the fable, in providing haunts for those birds that philosophise amidst ruins, the edifice at Mount Lavinia had scarcely been completed at an expense of £30,000 when it was ordered to be dismantled, and the building was disposed of for less than the cost of the window frames." This once vice-regal villa long since became the Mount Lavinia Grand Hotel, and as such it has a world-wide reputation. It is a favourite rendezvous of ocean passengers, but its greater usefulness is in the opportunities it presents to residents inland who from time to time need a change to sea air. At Mount Lavinia that desideratum is available under the pleasantest possible conditions. The recreations of sea-bathing, fishing, tennis

Coast Line

and billiards are all at hand, while the situation is romantic and picturesque. Our illustrations show the position of the hotel, the bathing accommodation and the railway station.

Bathing at Mount Lavinia

Bathers are undisturbed by the presence of sharks, as the reef and rocks keep out these voracious monsters and render the bathing quite safe and enjoyable. The temperature of the water being about 85° F. the luxury can be indulged in *ad libitum*. Another boon to the inland resident who visits Mount Lavinia is the plentiful supply of fresh fish and the "fish tiffins" and "fish dinners" for which the hotel is noted. In our view of the railway station there will be noticed some barracks on the left which were until recently used as a sanitarium for troops; but since the adoption of Diyatalawa for this purpose they have fallen into disuse.

Railway facilities

The railway station is equipped with a fully furnished ladies' waiting room, and two waiting halls provided with seats for the different classes of passengers. There are about twenty trains to Colombo on week-days and seven on Sundays. Besides the hotel the station serves the village of Galkissa, which has a population of about 5,000.

Road conveyance

No horse carriages are available for hire; but bullock hackeries can be obtained at rates of 50 cents a mile for Europeans and 25 cents for natives.

Local products

Cocoanuts, cinnamon and native vegetables. Fish is the only commodity sent by rail.

Manufactures

Lace, bamboo tats (shade blinds), bullock carts, curiosities and carved furniture are all manufactured in the village of Galkissa.

Education

The Church of England, Roman Catholics, Wesleyans and Buddhists all have small schools in the village. The Buddhists have several wihares (Buddhist temples), dewales (Hindu shrines attached to Buddhist temples) and pansalas (Buddhist monasteries).

Sport

Snipe shooting can be had in season within a mile of the station.

Angulana

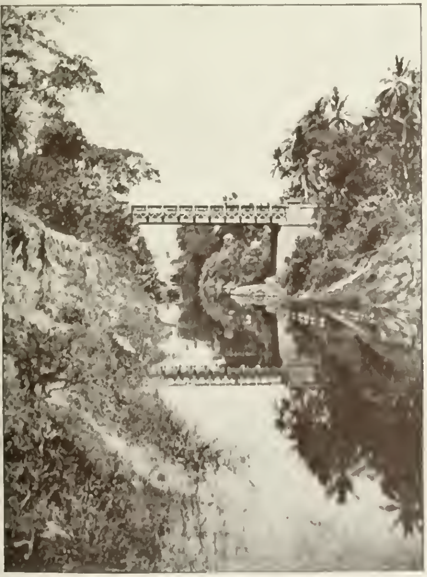
ANGULANA (11m. 22c.).—Angulana is a village of about 1,000 inhabitants. Its local manufactures are limited to buttons and walking sticks. Cocoanuts, betel and cinnamon are its chief agricultural products. Its principal estate is the Kandapola Cinnamon Estate, which is illustrated by plate 174, the property of Lady de Soysa. The Anglicans, Wesleyans and Roman Catholics each have churches and schools in the village. The station is small and its business limited to passengers and the despatch of about ten tons of fish per week to Colombo.

168. MOUNT LAVINIA.

169. BATHING HOUSE.

170. HEADERS FROM THE ROCKS.

171. MOUNT LAVINIA STATION.



172. RAILWAY BRIDGE.

173. THE GALLE ROAD.

174 KANDAPOLA CINNAMON ESTATE.

175. LUNAWA.

176. CHURCH OF HOLY EMMANUEL.

177. CHURCH OF HOLY EMMANUEL.

178. SUNDAY SCHOOL.

179. CARPENTERS.

180. PRINCE OF WALES' COLLEGE.

181. PRINCE OF WALES' COLLEGE

Coast Line

Lunawa

Lunawa (12m. 5c.).—Lunawa is a village of about 1,800 inhabitants, almost entirely Sinhalese. The cocoanut is its chief product of the soil, and its manufactures are limited to furniture and general carpentry work. The main Colombo-Galle Road runs parallel with the railway at a distance of half a mile from the station. The Prince of Wales' College for boys, an extensive and successful institution founded by the munificence of the late Mr. C. H. de Soysa, is situated here. It is affiliated to the Calcutta University, and has proved of immense benefit to the adjoining large and populous town of Moratuwa.

Local accommodation

Passengers will find a resthouse close to the station, where food can be obtained without any previous notice. Good buggy carts and hackeries drawn by single bulls can also be obtained by those who desire to explore the neighbourhood.

Moratuwa

Moratuwa (13m. 7c.).—Moratuwa, which with its adjoining village contains a population of 30,000, is an exceedingly picturesque town. Its inhabitants apply themselves chiefly to one calling—that of carpentry. The visitor who wishes for a glimpse of native life pure and simple may obtain it here amidst the pleasantest surroundings.

Railway facilities

The railway station is in the town and possesses a ladies' waiting-room in addition to the usual waiting-hall. There is no refreshment-room; but quite near the station is the Reliance Hotel where food can be obtained without previous arrangement, both for Europeans and natives. It has also sleeping accommodation to the extent of seven double bed-rooms. Horse carriages, buggy carts and hackeries can be readily obtained near the station. Particularly nice hackeries can be hired at very moderate rates, and are most convenient for visiting the various interesting spots.

Conveyances

Local products

The chief agricultural products are cocoanuts, cinnamon and betel. A large quantity of arrack is distilled here, of which some 250 tons are sent off by rail during the course of the year. Plumbago mining is carried on to some extent in the neighbourhood, and an average of about ten tons per month is despatched by rail.

Manufactures

The local manufactures, in addition to furniture of every description, are carriages, tea-chests and lace. The tea-chests despatched by rail average about sixty tons a month.

Institutions

We have already noticed the splendid endowment of the late Mr. C. H. de Soysa in the direction of education; we shall now see in the town of Moratuwa further evidences of the philanthropy and large-minded generosity not only of himself but also of his ancestors and his descendants. Their public spirit is evident everywhere in the roads which they

Coast Line *Moratuwa*

have made and the public buildings they have erected. Not the least of these are for the promotion of the religious welfare of the inhabitants; the beautiful church of Holy Emmanuel which we illustrate (Plates 176 and 177), and the extensive and handsome Sunday School (Plate 178).

There are also large Roman Catholic churches and schools as well as Wesleyan and Baptist. The Sinhalese inhabitants are mostly Christians, but a considerable number of Buddhists have also their Wihares, of which the Gangarama is the chief one in the town.

The hackery

The hackery which we illustrate by plate 182 is the genuine Moratuwa article and was photographed near the station. We disport ourselves in this, dangling our legs at the back as the driver dangles his in front. Our steed is a smooth-skinned little bull with a hump above his shoulders with which he draws the car by pressing against the cross-bar affixed to the shafts. His legs are slender, almost deer-like, and his pace is nearly equal to that of a pony. He is guided in driving by thin reins of rope, which are passed through the nostril. Barbarous as it may seem to bore a hole through this sensitive part for such a purpose, it is doubtful whether he suffers more by this method than he would by any other that could be devised. The hackery is essentially the carriage of the middle-class native. The whole turn-out may cost from £2 to £7 or £8, according to the age and quality of the bull and quality of the car. The upkeep amounts to little, while the cost of fodder is a very few shillings per month. So it will be evident that the hire to be paid by the passenger is not a ruinous sum; but however little, it should be agreed upon at the start. 50 cents or 8d. an hour would be the approximate charge; but there is no fare fixed by local ordinance in the out-stations and villages. However sporting the European visitor may feel he will be well advised not to try his hand at driving the bull, a proceeding which would certainly result in ignominious disaster. The useful little beasts are very obedient to the native, whose voice they understand, but have a great objection to being handled by the European. Upon turning from the station road the bazaar with its gabled roofs illustrated by plate 183 will attract attention. Thence we should drive on to the toll-bar (Plate 184), and leaving our little car stroll on to the bridge which crosses the Panadure River (Plate 185). Here will be noticed many quaint scenes, not the least interesting being the manipulation of the extensive but frail-looking bamboo rafts used by the natives for river traffic (Plate 186). A drive along the Galle-Colombo road in the direction of Lunawa will afford considerable interest (Plate 175), and afterwards a look around the various furniture factories, winding up the excursion

Attractions of Moratuwa

182. THE HACKERY.

183. MORATUWA BAZAAR.

184. THE TOLL BAR.

185. THE BRIDGE.

186. BAMBOO RAFTS.

187. THE LAGOON.

188. EUROPEAN CHILDREN ON THE LAGOON.

189. MORATUWA MAIDS.

Moratuwa

with a row upon the extensive and beautiful lake. The primitive methods of the carpenters, who construct their own tools and employ their toes as well as their fingers in their work, will strike the visitor as a strange contrast to the methods of the West.

Furniture industry

Although not very skilful in designing, they are clever workmen and carve beautifully. Some of their cabinet work is exquisite; but the chief industry of the village is the making of cheap furniture. Thousands of tables, chairs, couches and bedsteads are made in the course of the year, under palm-thatched sheds on the banks of a beautiful lagoon. These workshops, embowered in luxuriant foliage, are so unlike the furniture factories of the western world, the work is carried on so patiently, and the surroundings are so fascinating, that we scarcely realise that the earnest business of life is being carried on. Indeed, there is no stern-featured diligence, hard work, hurry and bustle, as in Europe. A shilling a day provides the wherewithal for the workman and his family, and it is permitted to be leisurely earned. The methods of the Moratuwa carpenter correspond with his enchanting surroundings; for all work in a tropical village is of an *al-fresco* nature, and never prosecuted too seriously.

The European visitor is sure of a welcome and everything is open to his inspection. His presence is always an occasion of great interest and amusement to the non-workers, and especially the children, who flock around him and wonder at the curiosity which he exhibits in their parents' occupations.

The lagoon

Parties of Europeans not infrequently visit Moratuwa to be entertained by the Carpenters, who upon short notice decorate one of their timber boats and place it at the disposal of the party. By this means the many interesting places on the banks of the great lagoon may be reached.

The gentleness and courtesy of these people cannot be too highly spoken of, and their appearance quite accords with these qualities. Slender frames, small hands and feet, pleasing features and light brown complexions are their common characteristics. The faces of the young Sinhalese women are pleasing, their figures are remarkably good and well-proportioned, and their arms and hands are beautifully formed. An old maid amongst them is almost unknown. They marry very early, and are often grandmothers at thirty. After that age they soon lose their graceful figures, and although they are generally as long-lived as Europeans, they lose their youthful appearance at an earlier age.

A large estuary, unaffected by tides, which, as has been before remarked, are almost non-existing on this coast, provides Moratuwa with its extensive and ornamental lagoon. Its

Coast Line

Moratuwa

charm as a pleasure resort is all too little recognised by the residents of Colombo; but that it is so used may be seen from our photographs (Plates 190 to 194). The best method of arranging a day's picnic is to make up a considerable party; hire two of the large flat-bottomed boats, roofed with plaited fronds of the cocoanut palm, as seen in our illustrations, the one for the party and the other for commissariat and attendants; to accompany these hire also a couple or more small outrigger canoes. With this equipment and the active goodwill and welcome of the whole native community in the vicinity no Henley under the brightest of summer skies could provide a more delightful picnic.

Cinnamon

It will be observed that Moratuwa is within the region of cultivated cinnamon. In our peregrinations we shall have noticed large gardens of this renowned laurel, which still attracts cultivators even to an extent almost inducing overproduction. Indeed the supply is so fully equal to the demand that the profit now obtainable by its cultivation is insufficient to attract the European investor. We cannot here afford space to trace the history of this interesting product from the time when Moses was commanded to take 250 shekels of cinnamon as part of the ingredients for the manufacture of holy anointing oil for consecration purposes. Where the cinnamon of Moses was grown is a matter of some doubt; but the tree is regarded by the highest authorities as indigenous to Ceylon where the situation and climate are so exactly suited to it that none so fine and delicately aromatic has been found elsewhere. It has been referred to by many ancient classical writers and always regarded as a greatly prized luxury—a gift for kings. In the markets of early times it can only have existed in small quantities, for we find the price paid in ancient Rome to have been the equivalent of £8 sterling per pound weight. Its cultivation is not referred to, and there seems to have been an impression even so late as the middle of the seventeenth century that cinnamon was only good when allowed to grow in a wild state. The cinnamon of commerce flourishes only in a small portion of Ceylon, near the coast, from Negombo twenty miles north of Colombo to Matara at the extreme south of the island. Where it grows the air is moist, the rainfall copious and frequent, and the soil dry and sandy on the surface with a stratum of richer soil beneath. Some trees are found farther inland in the wooded valleys that intervene between the successive ridges of the Kandyan mountains, but they give a coarser bark with a strong flavour which is not appreciated. Cultivation has also been tried in the Kandyan country, but has not resulted in any measure of success. The Portuguese obtained their cinnamon by enslaving the Chalias—a caste of

190-194. PICNIC PARTIES ON THE LAGOON AT MORATUWA.

195. BUNGALOW OF MR. J. W. C. DE SOYSA AT MORATUWA.

196 LOPPING THE CINNAMON TREES.

Cinnamon

low social grade who had adopted the calling of cinnamon searchers and peelers—and sending out gangs of them into the wilds in search of the coveted spice under most heartless regulations framed under compact with the native kings of Cotta. An officer was placed in charge of a gang, which numbered 515 Chalias, who had to enter the forest and remain there till they had brought in the stipulated quantity. They were accompanied by drummers and guns to drive off the elephants. The Dutch in their turn treated the wretched Chalias no better, adopting the system that had been organised by their predecessors. We see these people of the Chalia caste to-day; but free and happy, thriving in various free occupations that have under the British Government brought prosperity and wealth amongst them.

Monopoly abandoned

The cinnamon of Ceylon remained a government monopoly until 1832, when the monopoly was abandoned and the trade thrown open to all. But the Government remained as a competitor till 1840, when it divested itself of the estates, which passed into private hands. A mistake was made in keeping up an intolerable duty on its export, until in 1845 it was realised that the whole industry would be ruined by foreign competition and the substitute of cassia, unless it were set free, and the belated relief was afforded. Since that reform the export, being in private hands, has enormously increased. It is interesting to note that the largest annual export by the Dutch was 600,000 lbs., worth upwards of £400,000. Twenty years ago in one season 2,000,000 lbs. were shipped, but the price was so reduced by the additional supply that it was worth only about £250,000; and in 1903 the exports were 5,300,000 lbs., worth about £176,700, or eightpence per pound. Here the limit of profitable supply has been reached. There is practically no limit to the amount that Ceylon could furnish; and the consumer now obtains the article at the lowest possible price under free trade conditions.

Limit of profitable supply

The tree

The trees in an uncultivated state grow to the height of twenty to thirty feet, and the trunk may be three feet in circumference. The leaf has not much taste, but the stalks of the leaves taste very pleasantly of cinnamon. The young leaves are of mixed flame-colour and yellow; after a short time they become of a beautiful pea-green, and upon reaching maturity they put on a dark olive tint. The blossoms are white with a brownish tinge in the middle, and produce fruit in the form of an acorn but more diminutive. The trees cultivated to produce the cinnamon of commerce are not allowed to grow above ten feet. The branches that are lopped off to be barked are of about the size and thickness of an ordinary walking stick. The trees can be grown from seeds or shoots.

Coast Line

Cinnamon cultivation

When they are about three years old they afford one branch fit for cutting; at five years they give three and at eight years ten branches of an inch thickness. At twelve years the tree is in its greatest perfection, but it will flourish for a century. The tree blossoms in January; in April the fruit is ripe and the cutting is done from May to October. The harvest operations are these: the Chalia goes forth into the gardens, selects a tree the suitability of which he distinguishes by its leaves and other characteristics. When the tree is seen to bear fruit well it is in good health and the bark will peel without difficulty. To prove whether it is ripe the Chalia strikes his hatchet obliquely into the branch; if on drawing it out the bark divides from the wood, the cinnamon has reached maturity; but if not it must go on growing. The sticks are gathered by boys and tied into bundles with coir strings; they are then carried to the peeling stores, or in case of extensive estates, such as those of the de Soysas at Moratuwa, they are removed in carts.

Harvesting

Peeling

The operation of peeling the sticks requires considerable skill. A knife with blade of copper two and a half inches long, something like that used by shoemakers, sharp pointed and slightly hooked, is employed. The peeler seated on the ground makes two parallel cuts up and down the length of the bark, which, after being gradually loosened with the point of the knife, he strips off in one entire slip about half the circumference of the branch. If the bark does not come away easily the sticks are rubbed vigorously with a round piece of hard wood which has the effect of loosening it. The ultimate object of the methods employed is to make the bark up into quills, a quill being a solid rod of cinnamon resembling a thin cane four feet in length, in which form it is imported; the pieces of bark when stripped are therefore placed round the sticks both with a view to preserving their shape and as a convenience for the next operation. They are now allowed to remain for three to six hours, when fermentation takes place and the bark is ready for skinning, which process is accomplished in the following manner. The Chalia sits with one foot pressed against a piece of wood from which a round stick slopes towards his waist. Upon this stick he lays the slip of bark, keeps it steady with the other foot, and holding the handle of the knife in one hand and the point of it in the other, scrapes off the skin, which is very thin, of a brown colour on the outside and green within. This treatment of the bark leaves only that part which has the desired delicate taste; it is of a pale yellow colour and a parchment-like texture. The bark is now left to ferment and dry, which if the weather be favourable takes about thirty minutes. The next process is that of forming the quills. The

Skinning

197. SKINNING THE CINNAMON STICKS.

198. CINNAMON PEELERS.

199. PANADURE.

200. WADDUWA STATION.

smaller pieces are inserted into the larger, and both contracting still closer under the process of drying form solid rods. They are afterwards rolled into perfect shape and made up into bundles.

Cinnamon Oil is distilled from the chips and trimmings of the quills. Altogether there are now about forty thousand acres of cinnamon under cultivation in Ceylon.

Panadure

PANADURE (17m. 51c.).—Panadure, a town of 2,000 inhabitants, has many of the characteristics of Moratuwa. Its estuaries, which are more extensive, are dotted with islands that add an extra charm to the landscape. They are the retreats of multitudes of water-fowl and are covered with exquisite vegetation. The passenger should look out for the beautiful view from the railway bridge crossing the mouth of the river near the station. Quaint sights are frequently to be seen here, especially when the native fishermen are disporting themselves upon the piles of the fish kraals.

Accommodation and conveyances

The station is in the heart of the town and is provided with the usual waiting-rooms. There is an hotel quite close to it called the Station View Hotel, and a good rest-house about half a mile distant. Previous notice should be given if food is required. Horse carriages and bullock hackeries can be obtained near the station at very moderate rates.

Local products

The chief local agricultural products are cocoanuts, areca nuts, plantains, cinnamon, tea, rubber, paddy, betel and pepper. Arrack is distilled in great quantity and contributes the greater portion of the freight to the railway here, about eighty tons a month being despatched, and twenty-five tons of vinegar.

Manufactures

The visitor to Panadure will find the townspeople engaged in the manufacture of tea chests, brass and silver work, coir rope and matting, agricultural implements, furniture and carriages.

Schools and churches

The boys and girls of Panadure have excellent educational opportunities no matter what their creed. St. John's English High School (Church of England) is in the hands of an accomplished master, while the vernacular schools of the Roman Catholics, Wesleyans and Buddhists afford every facility that is needed by the various classes. There are three Christian churches and two Buddhist wihares.

Historical events

There are two interesting historical events that are associated in the popular mind with Panadure. Both were battles. The first occurred in the twelfth century, when Alekeswera, a famous general of King Parakrama Bahu of Polonnaruwa, met the Indian invaders near Panadure and defeated them. The second belongs to the struggle for supremacy between the

Coast Line

Panadure

Dutch and Portuguese in the seventeenth century. Marching three thousand strong from Kalutara to Colombo, the Dutch had safely crossed the Panadure River, when their progress was disputed by seven hundred picked troops of the Portuguese who had been employed in the wars against the Kandyan King. The latter were surrounded and five hundred of them slain; the survivors succeeded in reaching Colombo again, but in such sorry plight that half of them died of their wounds.

Sport

Wild fowl in prodigious numbers, and the reptile denizens of the lake, its islands and the luxuriant woods that surround it, provide good sport for week-end parties from Colombo.

Ratnapura

A most enjoyable trip may be made by coach from Panadure to Ratnapura (forty-two miles), returning by boat upon the Kaluganga or Black River to Kalutara (*see* Kalutara).

Wadduwa

WADDUWA (21m. 37c.).—Wadduwa is a village of about 3,000 inhabitants. It owes its name, said to be derived from *waké*, curve, and *duwa*, island, to the physical circumstance that it is surrounded by a narrow canal. The station, of which we give an illustration (Plate 200), deals only with passenger traffic. It is situated in the village, which is entirely embowered in palms. Its produce is cocoanuts, cinnamon and betel, and its manufactures, coir rope and matting, and to a small extent brass work and silver and gold jewellery. There is no special attraction or accommodation for visitors.

Kalutara

KALUTARA NORTH (26m. 6c.) and KALUTARA SOUTH (27m. 28c.).—Kalutara is a large town of considerable importance, in a beautiful situation at the mouth of the Kaluganga or Black River. It boasts of two railway stations which serve the north and south of the town respectively. One is on each side of the river, which is spanned by a magnificent iron bridge.

The bridge

This bridge is 1,200 feet long and is composed of spans of 100 feet. Both the Colombo-Galle road and the railway are carried by this bridge. The entrance to it from Kalutara North, where road and rail converge, is shown by plate 201. The first half reaches an island in the middle of the river which is shown in plate 202, and the second section depicted by plate 203 clears the remaining portion of the river and enters Kalutara South, the older and more important part of the town. From this bridge we get our view (Plate 204) showing the quaint boats consisting of two dug-outs joined by a platform or deck upon which is built a house with plaited fronds of the cocoanut palm. By means of these boats the native trades between Kalutara and Ratnapura, the city of gems, about fifty miles up-river. Perhaps this is the finest stretch

The Kalu Ganga

201. ENTRANCE TO KALUTARA BRIDGE.

202. THE ISLAND BETWEEN THE FIRST AND SECOND SECTIONS OF THE BRIDGE.

203. KALUTARA BRIDGE.

204. THE KALU GANGA.

of river scenery in Ceylon; but the visitor who wishes to explore it will drive to Ratnapura from Avisawela station on the Kelani Valley line (twenty-six miles) or from Panadure station on this line (forty-two miles) and sail down the river to Kalutara. To go up the river by boat is a long and wearisome business owing to the rapidity and volume of the stream. Both routes pass through scenery of indescribable loveliness. If the Panadure one is chosen the beautiful Bolgoda lake is crossed by a bridge soon after leaving the village. At the tenth mile Horana is reached. Here there is a good rest-house built amidst the ruins of an ancient Buddhist monastery and near a large and interesting temple which should receive a visit. A bronze candlestick, eight feet high, and of remarkable native workmanship, will be pointed out to the stranger. Nambapanne is reached at the twenty-eighth mile. Here there is also a rest-house pleasantly situated. At the thirty-second mile we come to Kiri Ela and the road follows the general course of the river. At the fortieth mile, a couple of miles before Ratnapura, we shall find the Maha Saman Dewale, a Buddhist temple, which is the owner of a large extent of landed property. The relics enshrined in it are worth inspection. We shall also notice in the courtyard a slab carved in bas-relief representing a Portuguese knight in armour killing a Sinhalese man whom he has trampled under his feet. For exquisite scenery many award the palm to Ratnapura. Certain it is that no traveller can be disappointed; for here are obtainable distant views of great sublimity in mountain walls clothed with forest rising thousands of feet in sheer perpendicular; and in the nearer landscape well-watered valleys and undulating plains may be seen teeming with every form of tropical flora. Ratnapura is also the centre of the gemming industry, which is entirely in native hands. Here the traveller can obtain an insight into the methods by which the hidden treasures of the earth are brought to light. Here under our feet lie the gems that will some day adorn future generations of the wealthy. The discovery of these precious stones is an unceasing source of considerable wealth. The gem-digger comes upon a sapphire with the possible result that a thousand pounds from the coffers of the Rajah in a distant land is transferred to the sum of wealth in Ceylon, but such valuable finds are few and far between. Genuine stones there are in abundance, but those that are flawless and of approved tint are the prizes of the industry.

The sail down from Ratnapura to Kalutara is a perfect rhapsody of delight; the shores are resplendent with colour and beauty of trees and flowers; now a temple lifts its head above the foliage; now a village encompassed by groves of

Margin notes: **Coast Line** — *Trip to Ratnapura* — *Horana* — *Nambapanne* — *Ratnapura* — *Gems* — *The Kalu Ganga from Ratnapura to Kalutara*

Coast Line tamarinds, jaks, talipots and kitool. Along the banks on either side wave the yellow stems and feathery leaves of the bamboos, while the broad and rippling stream bears us on its bosom in one long dream of loveliness for the whole fifty miles of our journey.

Attractions of Kalutara The enjoyment of the natural beauties of Kalutara is not spoilt by the presence of a teeming population. The well laid out and park-like appearance of the town as approached from the southern end of the bridge gives a pleasant first impression, and one hears without surprise that the place has enjoyed a great reputation as a sanitarium from the time of the Dutch, by whom it was held in great esteem. The remains of the old fort (Plate 206) which they built upon a natural eminence at the mouth of the river are conspicuous as we leave the bridge. Upon this site now stands the new residence of the chief Government official of the district, and immediately below it are the Kacheheri or Government Offices (Plate 211). The Anglican Church of St. John (Plate 205) comes next into view; it was built in 1876 and was the first new church consecrated by the present Metropolitan Bishop of Calcutta when Bishop of Colombo. A short distance farther on we find ourselves in the heart of the town, where the law courts are seen on the right and the police station on the left embowered in glorious foliage (Plate 207). *Local accommodation* A new rest-house of two storeys with every convenience and comfort for the traveller faces the sea and esplanade near the law courts. It has ample accommodation for six visitors—six bedrooms and six bath-rooms, in addition to a spacious dining-room and broad verandahs. Excellent catering will be found, no previous notice being required here. *Conveyances* There are also five native hotels in the town. Carriages can be obtained at the rates of one rupee (1s. 4d.) for the first hour and 25 cents (4d.) for each subsequent hour. The charge for long journeys in visiting distant tea and rubber estates is 50 cents (8d.) per mile. Bullock hackeries can be hired at the rate of 25 cents (4d.) per mile. Near the rest-house is Kalutara South railway station.

Sport Very good snipe-shooting can be had in the neighbourhood during the season November to February, particularly at Panapitya, about three miles distant.

Fruit Kalutara is a good district for fruit, and as we proceed onwards through the town we shall not fail to notice the open stalls (Plate 210), laden with large supplies of mangosteens, mangoes, pineapples and rambuttans.

Picturesque features The Dutch houses with their double verandahs (Plate 209) add decidedly to the picturesqueness of the roads, which reaches its highest development at Kalutara. Most charming is an inlet of the sea which washes the embankment of the railway

205. CHURCH OF ST. JOHN.

206. REMAINS OF DUTCH FORT.

207. ROAD SCENE IN KALUTARA.

208. VIEW FROM TEAK BUNGALOW.

209. DUTCH HOUSE IN KALUTARA.

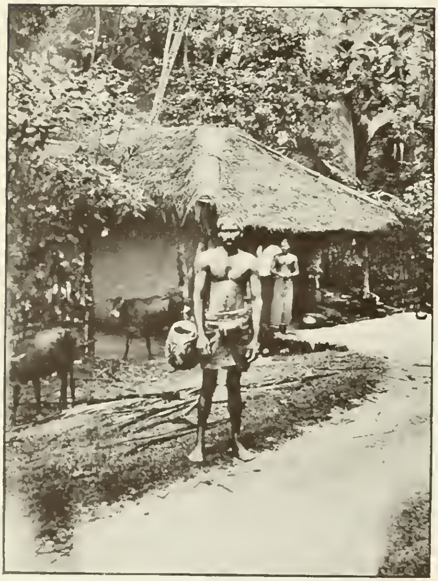
210. FRUIT BAZAAR.

211. THE KACHCHERI.

212. BASKET-MAKING.

213. BANYAN TREE.

214. KALUTARA BASKET TREE.



215. THE TODDY DRAWER.

216. THE ASCENT OF THE TODDY DRAWER.

Coast Line

as it leaves the town (Plate 221). The road and rail here run alongside of each other. A short distance beyond the scene in our picture we come upon the curious and beautiful tree illustrated in plate 213, a fine old banyan (*Ficus indica*), which extends to a great height and has thrown an arch across the road. The upper portion harbours a mass of parasitic plants and ferns of exuberant growth, the whole forming a lofty rampart of vegetation from which depend the filaments and aërial roots of the parent tree in graceful and dainty tracery. Our plate shows only the lower portion of this wonderful tree.

Kalutara baskets

We now turn off the main road and drive through the back streets, although that somewhat disparaging epithet is hardly suitable as applied to lanes where slender palms with sunlit crowns form a lofty canopy from which garlands hang in natural grace over every humble dwelling; where even the palm-thatched roofs are often decorated by the spontaneous growth of the gorgeous climbing "Neyangalla" lily. In this fairyland we strike the note of human interest; for here is Nonahamy seated at the entrance of her dwelling engaged in the gentle occupation of weaving the famous Kalutara baskets. These dainty little articles are made in numberless shapes and sizes, and for a variety of useful purposes, from the betel case and cigar case to the larger receptacle for the odds and ends of madame's fancy work. Those of the ordinary rectangular sort are made in nests of twelve or more, fitted into one another for convenience in transport, and the visitor seldom comes away without a nest or two of these most useful and very moderately-priced articles. The process of manufacture is simple: children are sent out into the jungle to cut off the thin fibres from the fronds of the palm illustrated in plate 214; these are split into narrow slips and dyed with vegetable dyes black, yellow and red, and then woven by the skilful fingers of girls.

Toddy and arrack

At Kalutara we are in the midst of another industry which is of immense proportions and productive of a large amount of revenue—the distillation of arrack. We shall have noticed the apparent barrenness of the cocoanut trees in the extensive groves through which we have passed. This peculiarity is due not to the inability of the palms to produce fine fruit, but results from the somewhat unnatural culture, by which they are made to yield drink in place of food. Each tree extends beneath its crown of leaves a long and solid spathe in which are cradled bunches of ivory-like blossoms bearing the embryo nuts. When the branch is half shot, the toddy-drawer ascends the tree by the aid of a loop of fibre passed round his ankles, giving security to the grip of his feet, which owing to their innocence of shoes have retained all their primitive prehensile endowment, and proceeds to bind the spathe tightly in a

Toddy and, arrack

bandage of young leaf; he then mercilessly belabours it with a bludgeon of hard wood. This assault is repeated daily for a week or more till the sap begins to appear. A portion of the flower-stalk is then cut off, with the result that the stump begins to bleed. The toddy-drawer now suspends beneath each maltreated blossom a small earthenware chattie or gourd to receive the juice. This liquor is toddy. Day by day he ascends the tree and pours the liquid from the chattie into a larger vessel which he carries suspended from his waist. In many groves of cocoanut palms there is a network of ropes reaching from tree to tree; for our drawer is a funambulist of some skill, and even on a slack rope he will frequently make his way safely to the next tree; but not always. Sometimes he falls, and as the ropes are from sixty to ninety feet above the ground the result is always fatal. The number of such accidents recorded annually is upwards of three hundred. "Toddy" is probably a corruption of the Sanscrit *tari*, palm liquor; but doubtless a Scotsman is entitled to claim the credit of the application of the term in its European shape to the wine of his country. Toddy is in great favour amongst the natives as a beverage, and when taken at an early stage of its existence is said to be pleasant and wholesome; but after fermentation has made progress it is intoxicating. Toddy may be regarded as the wine and arrack the brandy into which most of the former is distilled. If the visitor drives to Teak Bungalow, from the garden of which we get our view (Plate 208), he will see quite close to it an arrack-store that will create some little astonishment. It contains no fewer than twenty-seven casks of arrack, each containing five thousand gallons. These giant vats are of ordinary barrel shape and were made by native coopers. The toddy and arrack rents and licences bring upwards of £300,000 annually to the revenue of the colony.

During the afterglow that prevails for a few minutes between sundown and complete darkness we may see thousands of so-called flying foxes coming south over the Kalu Ganga. They are really huge bats with reddish skins and wings that stretch four feet from tip to tip.

Local products

The chief local products are cocoanuts, tea, rubber, paddy, betel, cinnamon, mangosteens and plumbago. There are about thirty plumbago mines in the district turning out upwards of a thousand tons a year. There are also seventeen thousand acres of tea and upwards of four thousand acres of rubber.

Plumbago

Although the plumbago mines are not a great attraction to the ordinary visitor, they are not without features of interest to those who care to inspect them. These mines, or pits as they are locally called, are for the most part worked in a primitive fashion. The quaintness of the methods adopted,

217. VILLAGE SCENE ON THE COLOMBO-GALLE ROAD

218. THE MOMENTS BETWEEN SUNDOWN AND SUDDEN DARK.

219. SORTING PLUMBAGO.

and the sight of the mineral itself as it lies in its natural bed, will repay the curious for their trouble. A wide vein of the mineral with its crystals radiating from various centres is a thing of considerable beauty. This useful mineral, known by the various names of plumbago, graphite and blacklead, is merely a form of carbon, and is found in various parts of the world, notably in Bavaria, the Ural Mountains, Mexico and Canada, but nowhere of such excellence and with its refractory qualities in such perfection as in Ceylon. For this reason the Ceylon article is in great demand for the manufacture of crucibles. Its uses in the manufacture of lead pencils and as a lubricator are perhaps more familiar. The export, principally to the United Kingdom and America, in the year 1906 amounted to about fifty thousand tons. The polish communicated by plumbago dust is so brilliant that the unclothed natives moving amongst it acquire the appearance of animated figures of bright steel. An interesting sight is that depicted in plate 219, where a large number of men and women are engaged in sorting and grading the mineral for shipment, carefully picking out all foreign substances. The industry gives employment to upwards of thirty thousand people, and being almost entirely in the hands of the natives, it has during the last twenty years, owing to the great extension of the use of metal-melting crucibles, brought very considerable wealth to the community; in fact, the production is now exceeding £1,000,000 per annum. Evidence of this great increase of wealth amongst the natives of Ceylon is visible on every hand; palatial residences being not the least of the signs of their prosperity. Wars and rumours of war greatly stimulate the plumbago market on account of the necessity for crucibles in the manufacture of munitions; thus at the end of the nineteenth century the price almost doubled the average, reaching no less than £65 per ton. It is now (1907) £35 to £40 for the higher grades, the lower grades running from £10 to £25 per ton. Although the principal mines are situated south of Colombo, from Kalutara to Weligama, there are successful mines in the Kurunegala district of the North-Western Province and also in the Kegalle and Ratnapura districts of the province of Sabaragamuwa; but there are none in the northern or eastern divisions of the island. Some of the larger mines are worked by the aid of machinery and reach a depth of some four to five hundred feet; others are mere holes opened by villagers who have accidentally stumbled upon plumbago beneath the soil of their gardens or fields. No European could easily descend the shafts of the more primitive pits, which are provided merely with rough bamboo ladders tied with coir or jungle ropes, and very slippery from the dust of the graphite. The bare-footed native, however, with his

Marginal notes: **Coast Line** — *Plumbago* — *Its uses* — *Sorting* — *Wealth due to Plumbago* — *Situation of the mines*

Coast Line

basket swarms up and down with no thought of difficulty or danger. The Government levies on all plumbago shipped an export duty at the rate of five rupees per ton which yields, in the present condition of the industry, about £10,000 per annum to the revenue of the colony.

Katukurunda

KATUKURUNDA (29m. 8c.).—Katukurunda is a village of about 2,000 inhabitants who are accommodated by the railway with a passenger station. There is no rest-house or hotel. The cocoanut palm is the staple product, while the manufactures are limited to the spinning of coir yarn, and the fashioning of articles of brass-work.

Paiyagala

PAIYAGALA NORTH (31m. 16c.) and PAIYAGALA SOUTH (31m. 75c.).—Paiyagala North is simply a passenger station without waiting-rooms and there is no other accommodation at or near it. Paiyagala South is of greater importance and does a considerable business in goods as well as passengers. These stations serve a population of about 7,000, the inhabitants of a group of villages including Induruwegoda, Paleyangoda, Kachchagoda, Gabadagoda, Pothuwila, Parranikkigoda, Gomaragoda, Pahalagoda, Mahagammedda and Veragala. The names of the villages from which the stations take their names are Maha-Paiyagala to the south and Kuda-Paiyagala to the north. These villages are almost as picturesque as their names. The level crossing (Plate 224) where the Colombo-Galle road passes over the railway is a charming subject for the artist; and the avenues from the station both north and south (Plates 223 and 225) are especially beautiful and give a very good idea of the groves of palms in which these stations of the coast line nestle.

Railway scenery

Conveyances

Visitors to Paiyagala should send on a servant to engage hackeries, which are not always in readiness here. They can however generally be obtained, the rate being 25 cents a mile.

Objects of interest

The Buddhist temple of Weragalakanda, a Wihare with Dagaba and Pansala, about a mile and a half distant, is situated on the top of a hill commanding exquisite views of the country around. Other temples in the vicinity are the Duwe Pansala and Wihare, the temple of the late High Priest Indasabha, the founder of the Buddhist sect called Ramanna Nickaya; and the Gomarakande temple.

Local products

Cocoanuts, toddy, arrack, paddy, cinnamon and areca nuts are the chief products. Tea and rubber are also sent to this station from estates a few miles distant. Fishing is an important industry, and Paiyagala South supplies Colombo with about five tons of fish a month. Some indication of the occupation of the people may be gathered from a recital of the railway freights, which average in a year 210 tons of arrack,

220. LITTLE LUXURIES FOR PASSERS-BY.

221. KALUTARA.

222. KATUKURUNDA.

223. PAIYAGALA SOUTH.

224. PAIYAGALA CROSSING.

225. FROM PAIYAGALA CROSSING.

226. BERUWALA BAZAAR.

227. BERUWALA.

228. FISHING AT BERUWALA.

229. BERUWALA BAY.

230. COAST NEAR BERUWALA.

231. FISHING BOATS AT BERUWALA.

232. BERUWALA BAY.

90 tons of plumbago, 75 tons of timber, 40 tons of tea, 30 tons of coperah, 50 tons of areca nuts and 10 tons of coir yarn. There is also a considerable trade in cabook stone for building purposes. Coast Line

Maggona

MAGGONA (33m. 10c.).—Maggona is a village of about 3,500 inhabitants, mostly of the fisher caste. It affords no special attractions or accommodation for visitors. The Roman Catholics have made it a mission station of considerable importance, where they have a large reformatory as well as industrial and other schools.

Beruwala

BERUWALA (35m. 7c.).—Beruwala, or Barberyn as it is often called, is situated upon one of the most picturesque bits of coast in Ceylon. Its charming bay, always lined with quaint craft and busy with the operations of the fishermen (Plates 228 and 229), extends to a headland of considerable prominence, off which lies the island of Welmaduwa. Here will be seen one of the Imperial lighthouses built in the form of a round tower of grey gneiss rock. The structure is 122 feet high and its light can be seen at a distance of nineteen miles. The traveller who wishes to see the beauties of the bay should make his way along the road shown in plate 232 and hire an outrigger canoe to visit the island. Should he be interested in the methods of fishing employed by the natives (Plate 228) this will prove an admirable place to watch their operations. The Beruwala bazaar (Plate 226) is a particularly lively one and ministers to a large population; for the villages here are grouped rather densely together. We illustrate the railway station (Plate 227), which it will be noticed is laid out for both passengers and goods. We have now reached a part of the south-west coast where the inhabitants are less purely Sinhalese. The Moors about here form a considerable portion of the population and their ethnology may be of some interest to the stranger. The term Moor or Moorman in Ceylon properly indicates a native Mohammedan, although it is popularly supposed to mean an Indo-Arab. It has, however, been clearly shown by the Hon. Mr. Ramanathan that the name was first given by the Portuguese to those natives whom they found at Beruwala and other places professing the Mohammedan religion, and who were immigrant converts to that faith from Southern India. They were in fact Tamils. The same authority states that Ceylon Mohammedans generally admit Beruwala to be the first of all their settlements, dating from about the year 1350. "They consisted largely of a rough-and-ready set of bold Tamil converts, determined to make themselves comfortable by the methods usual among unscrupulous adventurers. Having clean-shaven heads and straggling

Coast Line beards; wearing a costume which was not wholly Tamil, nor yet Arabic or African even in part; speaking a low Tamil interlarded with Arabic expressions; slaughtering cattle with their own hands and eating them; given to predatory habits, and practising after their own fashion the rites of the Mohammedan faith—they must indeed have struck the Sinhalese at first as a strange people deserving of the epithet 'barbarians.'"

Giving due weight to the cumulative evidence derived from a consideration of their social customs, physical features and language, it is considered that this large community in Ceylon, numbering upwards of 200,000, are not of Arab but of Tamil descent.*

This historical reference to the Moors interests us at this point, not only because the race still flourishes at its original settlement, but because as we proceed further south we shall also meet with them in increasing numbers. They are always keen traders and especially busy in the bazaars, where their little stores display a surprising variety of goods from Birmingham as well as those of local manufacture.

Alutgama

ALUTGAMA (38m. 28c.).—Alutgama station serves a populous district. It will be seen from plate 235 that it has considerable accommodation both for goods and passengers, including a refreshment room. The products of the district despatched by rail are considerable and include about 250 tons of plumbago, 75 tons of tea, 15 tons of coral lime and 25 tons of arrack monthly. We are, however, more interested in the *Bentota* circumstance that Alutgama is the station for Bentota, a village blest with such beautiful surroundings that it has always been in favour as a quiet honeymoon resort. The rest-house is one of the coolest on the coast; it is spacious, salubrious and prettily situated on a point of the beach where the Bentota River forms its junction with the sea. The opportunities for quiet seclusion, a table well supplied with all the luxuries of the province, including oysters, for which the place has a local renown, and the exquisite scenery of the district attract many visitors. The crowded market and village bazaar which is seen in our plate is near the railway station. The road scenery is especially beautiful as may be gathered from plate 233, which shows how the bread-fruit trees here flourish amongst the palms. But the great attraction of the place to the visitor is the river, illustrated by plates 236 to 240. Boats may be hired quite close to the rest-house, which is situated near the railway bridge seen in plate 237. It is best to engage a double-canoe with platform. On this deck comfortable seats, or even chairs, can be placed, and if an early start is made, before the

* See "The Ethnology of the Moors of Ceylon" by the Hon. P. Ramanathan in the Journal of the Ceylon Branch of the Royal Asiatic Society. Vol. X., No. 36.

233. ALUTGAMA.

234. ALUTGAMA.

235. ALUTGAMA STATION.

236. BENTOTA RIVER.

237. BENTOTA RIVER.

238. BENTOTA RIVER.

239. FISHING. BENTOTA RIVER.

240. FISHING. BENTOTA RIVER.

241. ANCIENT DOOR-FRAME OF GRANITE.

sun's rays become very powerful, a trip of some three or four miles up the river will be found to be a delightful experience. The banks are densely clothed with the most beautiful of tropical flora; but there are also human objects of interest, and we shall not go far before we observe tawny little maidens with large black eyes wading near the banks. They appear to be intently gazing into the water, with their right hands extended and motionless. Closer inspection shows that they each have an *ekel*, which is a thin reed about three feet long like a bristle of whalebone; at the end a noose is attached made from fibre of the plantain leaf. They are prawn fishing; and with the noose they tickle the feeler of the prawn, who whips round and is held near the eye. It is the prettiest and most dainty of the many curious methods of fishing in Ceylon. Another primitive way of taking fish is illustrated in plate 240. Here fishermen have laid their nets from place to place and are now engaged in frightening the fish into them by means of long ropes fringed with leaves from the cocoanut tree. At night they lay some hundreds of yards of this rope along the bottom and early in the morning, from two canoes placed at a distance from one another, they haul it up, this causing the leaves to wave in the water and frighten the fish into the nets. Farther up the river will be noticed the fish kraals or traps (Plate 239). It is very amusing to watch the fishermen diving down into the traps and bringing up fish. Here is also the merchant who appears on the scene in his little outrigger to purchase the haul.

Coast Line

Bentota river

We have before observed that the tide is so slight as hardly to affect the height of the rivers, but nevertheless the water is rendered brackish for about two miles.

Bentota lays claim to several of the most ancient Buddhist Wihares in Ceylon. One of these, the Galapata, is situated on the south banks about three miles up the river, and should be visited by the tourist. It contains some interesting relics of early times, amongst them a stone door or window frame, said to date from the reign of King Dutthagamini, B.C. 161. The carved scrollwork upon it is the finest of the kind that I have met with. I found it lying upon the ground, and almost buried by *débris* of rough stones. With some difficulty most of them were removed, and I obtained the photograph (Plate 241).

Antiquities

INDURUWA (41m. 54c.).—This is the latest railway station opened on the coast line. It serves a population of about 3,000, who are mostly cultivators of cocoanuts, paddy, areca nuts, plantains, and cinnamon. There are no special attractions for visitors.

Induruwa

Coast Line

Kosgoda

Kosgoda (45m. 29c.).—At Kosgoda we alight upon a platform adorned with flowering shrubs and plants of beautiful foliage. The village and its neighbouring hamlets contain a population of about 12,000, spread over an area of thirty square miles. There is no special accommodation for travellers at or near the station, but at Uragasmanhandiya, three and three-quarter miles inland, there is a Government rest-house, where two bedrooms and food supplies may be found if previous notice is given to the rest-house keeper. Hackeries, single and double bullock-carts, and horse carriages can be hired at Kosgoda.

To the west of the village the land is charmingly undulated, and exhibits a beautiful panorama of hills interspersed with paddy fields. In this direction, at about the third mile, is Uragasmanhandiya, for some years the Volunteer Camp of Exercise. The site was chosen by the late Colonel Clarke on account of its combined features of a suitable parade and training ground and picturesque surroundings.

There are many traces of ancient civilisation in the neighbourhood, among them the ruins of an ancient Walauwa, dating from the year 1600, besides about a dozen other old Walauwas. The present inhabitants are mostly Sinhalese and of the Salagama caste.

Local products

Cocoanuts, bread fruit, areca nuts, betel, pepper, cinnamon, jak, citronella, and rubber are all cultivated here. Copra to the amount of about 250 tons, cinnamon 100 tons, coir yarn 200 tons, plumbago 60 tons, and arrack 40 tons per annum are despatched by rail.

Manufactures

The manufactures of Kosgoda include basket-making, lace, silver and brass work, knives, carts, skilfully carved furniture, bricks, earthenware, copra, cocoanut oil, coir yarn, coir ropes, various products from the kitul palm, ekel and coir brooms, citronella oil, cinnamon oil, and native medicines.

From the above account it will be apparent that the visitor who desires acquaintance with Sinhalese life and pursuits in their most unsophisticated state should take advantage of the opportunities offered by Kosgoda.

Balapitiya

Balapitiya (49m. 63c.).—The railway station of Balapitiya serves a local population of about 1,000. For the visitor staying at Bentota or Ambalangoda on account of sport or for the sake of beautiful scenery, it also provides facilities for exploring the shores and islands of the extensive lagoon that lies at its feet. This grand stretch of water, flanked by mountain scenery and dotted with a hundred islets, ranks very high amongst the many natural beauties of the southern province. It is but three miles from Ambalangoda and eleven

242. SINHALESE CHILDREN, SOUTH-WEST COAST.

243. KOSGODA STATION.

244. BATHING PLACE, AMBALANGODA.

245. AMBALANGODA.

246. MAHA WIHARE.

247. COAST AT AMBALANGODA.

248. COAST NEAR DODANDUWA

from Bentota, and, thanks to the railway, is so easy of access that it should be visited by all tourists who stay at the rest-houses of those places. Coast Line

Ambalangoda

AMBALANGODA (52m. 62c.).—Ambalangoda invites the European resident in Ceylon and the visitor alike as a pleasant seaside place where good accommodation and excellent food can be obtained, and where the rare luxury of bathing in the open sea can be enjoyed in perfect security. Our illustration (Plate 245) portrays the road that leads to the rest-house. This hostelry is one of the most comfortable of its kind and possesses eight bedrooms. The spacious enclosure surrounding slopes to the coast, where a natural barrier of rocks at once protects the bather from the attacks of sharks and prevents him from being carried out to sea by dangerous currents. Our illustration (Plate 247) will give the reader some idea of the natural features of the bath and its surroundings.

Sea bathing

Local products

The visitor will find other attractions, too, at Ambalangoda, which with the surrounding hamlets has a population of 25,000 people, engaged mostly in agricultural pursuits. Cocoanuts, tea, paddy, cinnamon and areca nuts are the chief products. The produce despatched by rail amounts to about 600 tons a month. There is a Maha Wihare (Plate 246) quite near the railway station, which is worthy of attention. Some sport in snipe and teal is available from September to December upon the paddy fields, far inland, and near the village upon the beautiful lagoon about six hundred acres in extent.

Maha Wihare

In the rest-house grounds may be seen a relic of the Dutch occupation of Ambalangoda. It was probably a court-house and might still do duty as such; but nowadays the magisterial work of this district is carried on at Balapitiya.

Hikkaduwa

HIKKADUWA (60m. 14c.).—This station serves a population of about 4,000, engaged in the cultivation of cocoanuts, areca nuts, tea, paddy and cinnamon; and in the preparation of coral lime, plumbago mining, and the manufacture of coir yarn, lace, drum frames, and metal bowls used by Buddhist monks. The despatch of products by rail amounts to upwards of 60 tons a month, most of which is plumbago and coral lime.

Dodanduwa

DODANDUWA (64m. 13c.).—Dodanduwa is famous for its plumbago and coir rope. It supplies annually about 1,000 tons of the former and 300 tons of the latter. It possesses an asset of natural beauty in Ratgama Lake, which is quite close to the station. In the fields bordering this lake snipe shooting is very good during the latter months of the year.

Coast Line About six miles west of Dodanduwa lies Baddegama, renowned as the oldest mission station of the English Church. The Church Missionary Society has the honour of having made the first effort here, and the results have been most encouraging.

Gintota GINTOTA (68m. 28c.).—Gintota is a village of about 2,500 inhabitants, most of whom are occupied in cocoanut planting and the manufacture of coir rope from the fibre of the cocoanut husk. Its interest to the visitor, however, centres in the lovely scenery of the Ginganga, which here flows into the sea. The source of this river is near Adam's Peak. In its course, which is fifty-nine miles long, it drains no less than four hundred square miles of land.

Galle GALLE (71m. 68c.).—Galle, the chief town of the Southern Province and seat of provincial government, claims considerable attention, combining as it does a wealth of historical interest with great natural advantages. For upwards of a thousand years before Colombo assumed any degree of mercantile importance, Galle was known to the eastern world as a famous emporium. The places hitherto visited by us have for the most part greatly changed in character during the last fifty years, and the descriptions of them by earlier writers would not hold good to-day. But this venerable port of the south is a striking exception, and the visitor will find very little at variance with Sir Emerson Tennent's account, published in the middle of the century.

Picturesque features "No traveller fresh from Europe," says Tennent, "will ever part with the impression left by his first gaze upon tropical scenery as it is displayed in the bay and the wooded hills that encircle it; for, although Galle is surpassed both in grandeur and beauty by places afterwards seen in the island, still the feeling of admiration and wonder called forth by its loveliness remains vivid and unimpaired. If, as is frequently the case, the ship approaches the land at daybreak, the view recalls, but in an intensified degree, the emotions excited in childhood by the slow rising of the curtain in a darkened theatre to disclose some magical triumph of the painter's fancy, in all the luxury of colouring and all the glory of light. The sea, blue as sapphire, breaks upon the fortified rocks which form the entrance to the harbour; the headlands are bright with verdure; and the yellow strand is shaded by palm trees that incline towards the sea, and bend their crowns above the water. The shore is gemmed with flowers, the hills behind are draped with forests of perennial green; and far in the distance rises the zone of purple hills, above which towers the sacred mountain of Adam's Peak.

249. THE SEA COAST AT GALLE.

250. A BIT OF OLD DUTCH GALLE.

"But the interest of the place is not confined to the mere loveliness of its scenery. Galle is by far the most venerable emporium of foreign trade now existing in the universe; it was the resort of merchant ships at the earliest dawn of commerce, and it is destined to be the centre to which will hereafter converge all the rays of navigation, intersecting the Indian Ocean, and connecting the races of Europe and Asia." This prophecy, however, has been falsified by the rise of Colombo, whose artificial harbour has already enabled it to usurp the position marked out for its older rival. **Coast Line** *Galle*

Tennent's account of the commercial importance of Galle in early times is of great interest: "Galle was the 'Kalah' at which the Arabians in the reign of Haroun Alraschid met the junks of the Chinese, and brought back gems, silks, and spices from Serendib to Bassora. The Sabæans, centuries before, included Ceylon in the rich trade which they prosecuted with India, and Galle was probably the furthest point eastward ever reached by the Persians, by the Greeks of the Lower Empire, by the Romans, and by the Egyptian mariners of Berenice, under the Ptolemies. But an interest deeper still attaches to this portion of Ceylon, inasmuch as it seems more than probable that the long-sought locality of Tarshish may be found to be identical with that of Point de Galle. *Galle in ancient times*

"A careful perusal of the Scripture narrative suggests the conclusion that there were two places at least to which the Phœnicians traded, each of which bore the name of Tarshish: one to the north-west, whence they brought tin, iron, and lead; and another to the east, which supplied them with ivory and gold. Bochart was not the first who rejected the idea of the *latter* being situated at the mouth of Guadalquiver, and intimated that it must be sought for in the direction of India; but he was the first who conjectured that Ophir was Koudramalie, on the north-west of Ceylon, and that the Eastern Tarshish must have been somewhere in the vicinity of Cape Comorin. His general inference was correct and irresistible from the tenor of the sacred writings; but from want of topographical knowledge, Bochart was in error as to the actual localities. Gold is not to be found at Koudramalie; and Comorin, being neither an island nor a place of trade, does not correspond to the requirements of Tarshish. Subsequent investigation has served to establish the claim of Malacca to be the golden land of Solomon, and Tarshish, which lay in the track between the Arabian Gulf and Ophir, is recognisable in the great emporium of Ceylon. The ships intended for the voyage were built by Solomon at 'Ezion-geber on the shores of the Red Sea,' the rowers coasted along the shores of Arabia and the Persian Gulf, headed by an east wind. *Tarshish*

Coast Line

Galle's identity with Tarshish

"Tarshish, the port for which they were bound, would appear to have been situated in an island, governed by kings, and carrying on an extensive foreign trade. The voyage occupied three years in going and returning from the Red Sea, and the cargoes brought home to Ezion-geber consisted of gold and silver, ivory, apes, and peacocks. *Gold* could have been shipped at Galle from the vessels which brought it from Ophir; *silver* spread into plates, which is particularised by Jeremiah as an export of Tarshish, is one of the substances on which the sacred books of the Singhalese are even now inscribed; *ivory* is found in Ceylon, and must have been both abundant and full grown there before the discovery of gunpowder led to the wanton destruction of elephants; *apes* are indigenous to the island, and *peafowl* are found there in numbers. It is very remarkable, too, that the terms by which these articles are designated in the Hebrew Scriptures are identical with the Tamil names, by which some of them are called in Ceylon to the present day: thus *tukeyim*, which is rendered 'peacocks' in one version, may be recognised in *tokei*, the modern name for these birds; *kapi*, 'apes,' is the same in both languages, and the Sanskrit *ibha*, 'ivory,' is identical with the Tamil *ibam*.

"Thus by geographical position, by indigenous productions, and by the fact of its having been from time immemorial the resort of merchant ships from Egypt, Arabia, and Persia on the one side, and India, Java, and China on the other, Galle seems to present a combination of every particular essential to determine the problem so long undecided in biblical dialectics, and thus to present data for inferring its identity with the Tarshish of the sacred historians, the great eastern mart so long frequented by the ships of Tyre and Judea."

Galle in modern times

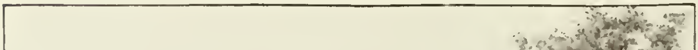
In modern times Galle has been the mart first of Portugal and afterwards of Holland. The extensive fort constructed by the Dutch is still one of the chief features of the place and encloses the modern town. Although dismantled, few portions of it have been destroyed, and the remains add greatly to the picturesque character of the landscape. Amongst a large number of interesting remains of the Dutch period are the gateway of the fortress, the present entrance from the harbour, and the Dutch church, both of which we illustrate. A steep and shady street known as Old Gate Street ascends to the principal part of the town.

Galle's flourishing period

The most flourishing period of Galle during the British occupation was that immediately preceding the construction of the harbour at Colombo. Then Galle obtained a large share of the modern steamship trade. Its harbour was always regarded as dangerous, owing to the rocks and currents about

251. DUTCH GATEWAY AT GALLE.

252 THE ENGLISH CHURCH, GALLE.



253. THE DUTCH CHURCH, GALLE.

the mouth; but it was preferred to the open roadstead of Colombo, and the P. & O. and other important companies made use of it. Passengers for Colombo were landed at Galle, and a coach service provided them with the means of reaching their destination. **Coast Line** *Galle*

Besides the trade that follows on shipping, the town was alive with such business as travellers bring. The local manufacturers of jewellery and tortoiseshell ornaments, for which Galle has always been famous, met the strangers on arrival and did a thriving business. In fact, Galle was a miniature of what Colombo is to-day. But the new harbour of Colombo sealed its fate. The manufacturers now send their wares to Colombo, and the merchants have to a great extent migrated thither. The prosperity of Galle has therefore suffered a serious check; its fine hotel knows no "passenger days," its bazaars are quiet and its streets have lost their whilom busy aspect. Nevertheless, it is the seat of administration of a large, populous and thriving province, and must always remain a place of considerable importance. Its share of commerce will probably increase as cultivation and mining still further extend. It is a great centre of the cocoanut industry, which has in recent years developed to a remarkable degree and is likely still further to increase. *Vicissitude* *Consolations*

The visitor will be impressed with the cleanliness no less than the picturesque character of the streets, which are shaded by Suriya trees. The buildings, as will be seen from our photographs, are substantial and well-kept, some of the houses of the wealthier residents being admirably planned for coolness. Lighthouse Street contains the humbler dwellings; but even here the houses are spacious, and each has along the entire front a deep and shady verandah supported on pillars. This street probably presented the same appearance during the presence of the Dutch. The English Church of All Saints', visible in our photograph of Church Street, is the finest in Ceylon, both in its architectural features and the manner of its building. *Streets and buildings* *Churches*

The old Dutch Church, paved with tombstones and hung with mural monuments of the seventeenth and eighteenth centuries, has now an antiquarian interest. It is still used by the Presbyterian section of the inhabitants, and is well worth the attention of the visitor as an excellent specimen of the places of worship which the Dutch erected wherever they formed a settlement. Churches and forts are the abiding evidences of the solid determination of the Dutch to remain in Ceylon.

They had come to stay, and consequently spared no cost or trouble to make their buildings of a permanent character.

Coast Line

The British colonists, on the other hand, make Ceylon their temporary home, and seldom intend to die there: consequently they do not display great enthusiasm for permanent institutions; indeed, a whole century has passed without any attempt to build a cathedral worthy of the name, and outside Galle there is scarcely a beautiful English church in the island.

Galle possesses a municipal constitution; the area within the municipal limits is about seven square miles, with a population of 37,000. The New Oriental Hotel, having been built when Galle was the principal port of call between Aden, the Far East and Australasia, possesses accommodation almost in excess of the present needs of travellers. Pleasant driving excursions can be made among the environs of Galle, which are always and everywhere delightful and interesting. The traveller will find facilities of every kind in the way of conveyances and boats, while banks, social clubs, a golf club, and other institutions usual in large towns are at hand.

Talpe

TALPE (78m. 23c.).—Talpe railway station has been established chiefly for goods traffic in the products of the cocoanut. It is about two miles from the village, which has a population of about 1,000. There is no rest-house or hotel.

Ahangama

AHANGAMA (84m. 24c.).—Ahangama has about 2,000 inhabitants engaged in cultivation of tea, cocoanuts, palmyra, paddy, betel, arecas, pepper, plantains, cinnamon and citronella. Coggala Lake, about five square miles in extent, is two miles distant from the station. Sport, particularly snipe and wild boar, may be obtained in the neighbourhood.

Weligama

WELIGAMA (89m. 58c.).—Weligama is one of the many interesting spots on the south coast where the currents have scooped the shore into bays of exquisite beauty. Primitive nature in her most delightful moods here greets the traveller, who, after his recent experience of Galle, with all its drowsy luxury of a later stage of civilisation, cannot fail to be struck by the fact that Ceylon is a land of contrasts. Indeed it is one of the charms of travel in this fascinating land that so short a distance transports us from the up-to-date world to the manners, customs and surroundings of past centuries, and provides that change of thought and scene which induce the mental and physical benefits which are to most of us the end and object of our travel. There is a comfortable rest-house three-quarters of a mile from the station, pleasantly situated so as to command a good view of the bay. Good food and accommodation, boats, hackeries and attendants are always available. Excellent sport in fishing is available. There are

254. THE SOUTH COAST, NEAR TANGALLA.

255. STATUE OF KUSHTA RAJAH AT WELIGAMA.

Coast Line

Kushta Rajah

many objects of interest which will be pointed out by the villagers, amongst them at Rasamukkanda near the north end of the bay are the ruins of an ancient temple haunted by the spirits of its priests, who are believed to be omnipresent and worshipped by cobras. One of the most interesting traditions of the place is concerning the statue of Kushta Rajah (Plate 255), the leper king who was advised that if he visited a venerated Buddhist shrine at Weligama he would be cured of his affliction. The legend as related by the chief priest at Weligama is as follows :—A Sinhalese king became afflicted with a loathsome disease which almost deprived him of human appearance. His people resorted to sacrifices in the hope of appeasing the angry demon who was supposed to be the author of the king's sufferings. But the Rajah objected to the diabolical ceremonies performed on his behalf, and with due humility made offerings at the shrine of Buddha. He then fell into a trance, during which a vision represented to him a large expanse of water bordered by trees of a rare kind, such as he had never before seen; for instead of branches spreading from the trunks in various directions their tops appeared crowned with tufts of feathery leaves. (The cocoanut is supposed to have been unknown in Ceylon at this period.) Deeply impressed by this vision, the Rajah renewed his devotions, when a cobra, the sacred snake of Buddhism, appeared to him and thrice lapped water from his drinking vessel. He then slept again, and his original vision recurred, accompanied this time by the father of Buddha, who thus accosted him: "From ignorance of the sacredness of the ground over which the God's favourite tree casts its honoured shade, thou once didst omit the usual respect due to it from all his creatures. Its deeply pointed leaf distinguishes it above all other trees as sacred to Buddha; and, under another tree of the same heavenly character, thou now liest a leprous mass, which disease, at the great Deity's command, the impurity of the red water within the large and small rivers of thy body has brought upon thee. But since the sacred and kind snake, the shelterer of the God Buddha when on earth, has thrice partaken of thy drink, thou wilt derive health and long life by obeying the high commands which I now bear thee. In that direction [pointing to the southward] lies thy remedy. One hundred hours' journey will bring thee to those trees, which thou shalt see in reality, and taste their fruits to thy benefit; but as on the top only they are produced, by fire only can they be obtained. The inside, of transparent liquid, and of innocent pulp, must be thy sole diet, till thrice the Great Moon (*Maha Handah*) shall have given and refused her light:—at the expiration of that time, disease will leave thee, and thou wilt be clean again."

Coast Line

Kushta Rajah

The one hundred hours' journey having been miraculously performed, for it had been accomplished without fatigue either to himself or attendants, the long and anxiously anticipated view of that boundless expanse of blue water, and on its margin immense groves of trees, with crests of leaves (which he then for the first time perceived to be large fronds), gratified his astonished and delighted sight, as his visions had foretold. Beneath the fronds, sheltered from the vertical sun, hung large clusters of fruit, much larger than any he had ever seen in his own inland country, and of various colours—green, yellow, and orange, and in some instances approaching to black.

The novel fruit was opened and eaten. The liquid within the nuts was sweet and delicious, while the fleshy part was found to be cool and grateful food. The leprosy left the Rajah, and in commemoration of the event he carved the gigantic figure of himself which is now regarded as one of the most curious relics of antiquity in Ceylon.*

Local products

The population of Weligama is about 10,000. Its products are cocoanuts, areca nuts, cinnamon, citronella and plumbago. Lace and coir rope are its manufactures.

Kamburugamua

Kamburugamua (95m. 4c.).—Kamburugamua railway station serves the scattered villages which lie midway between Weligama and Matara, having a population of about 6,000. There are no facilities or accommodation beyond the mere platform of the station, nor is there need for them as Matara is only three miles distant. The chief products are cocoanuts, citronella and vegetables. In some months of the year no less than ten tons of pumpkins are despatched by rail to various markets. Coir yarn and lace are manufactured in every village. There is very good snipe shooting in the neighbourhood.

Matara

Matara (98m. 36c.).—Matara, the present terminus of the coast line, is a beautiful and interesting town of about 20,000 inhabitants, lying at the mouth of the Nil-ganga, or Blue River, which flows into the sea within four miles of Dondra Head, the southernmost point of the island. Apart from the beauty of the river, which like all others in Ceylon is bordered on either bank with the richest vegetation, the chief points of interest in Matara are connected with Dutch antiquities. Of these a short account only must suffice.

There are two forts and an old Dutch Church still in good preservation to testify to the importance with which Matara

* From the account of Mr. J. W. Bennett, of the Ceylon Civil Service, published in 1843.

256. THE STAR FORT AT MATARA.

257 BATHING ON THE BANKS OF THE NIL-GANGA.

Coast Line

Matara

The star fort

was regarded in the seventeenth and eighteenth centuries. The smaller of the forts is of the well-known star formation. It was built by Governor Van Eck in 1763. The gateway is in particularly good preservation, and although the arms above the door are carved in wood every detail is still perfect. At the present time this star fort serves as the residence of the officer of the Public Works for the Matara district.

The main fort

The larger fort consists of extensive stone and coral works facing the sea and extending inwards on the south till they meet the river, which forms part of the defences. Within the enclosure are most of the official buildings of the place, including the Courts, the Kachcheri, and the residence of the Assistant Government Agent. To these buildings must be added the rest-house, which is important to travellers and will be found very comfortable. The appearance of the fort, from within, is distinctly park-like and picturesque owing to the beautiful trees which have been introduced in recent years. These afford delightful shade and render a stroll beneath them pleasant when the sun does not permit of walking in the open.

The land around Matara is extremely fertile and no place could be more abundantly supplied with food, especially fish, the variety of which is very large. The neighbourhood affords most delightful walks and drives through the finest avenues of umbrageous trees to be met with in Ceylon. Nothing surprises the visitor more than this feature of complete shade upon the roads of the extreme south of the island, and in no part is it more grateful than upon the road from Matara to Tangalla, whither we shall presently proceed.

Nil ganga

Our picture of the bathing-place on the banks of the Nilganga possesses one peculiarity which may seem curious to the European who is not acquainted with tropical rivers—the fence of large stakes constructed to keep out the crocodiles. Without this, bathing would be unsafe and would probably be indulged in at the cost of many a human life. This photograph also presents a typical scene in the background from which some idea may be gathered of the recreation grounds of a southern town in Ceylon. Here golf and cricket claim their votaries as in larger places, and facilities for enjoying these games are not wanting.

Local accommodation

The local accommodation for travellers is considerable. Ladies will find a well-furnished waiting-room at the railway station. The government rest-house is ten minutes' drive from the station; it has seven good bedrooms and spacious dining-hall and verandahs. Horse carriages can be obtained at the rate of one rupee for the first hour and twenty-five cents an hour for subsequent time; and bullock hackeries can be obtained at twenty-five cents an hour. The chief local pro-

Coast Line

Local products

ducts are cocoanuts, paddy, betel, arecas, kurrakan, pepper, plantains, cinnamon and citronella. The quantities despatched by rail monthly are approximately: 100 tons copperah, 150 tons cocoanut oil, 150 tons coir yarn, 75 tons citronella oil, 50 tons poonac, 75 tons vegetables.

Manufactures

The local manufactures are baskets, lace, jewellery, coir and furniture.

Matara being an "assistant government agency" is furnished with the courts, offices and residences of the following district officers: Assistant Government Agent, District Judge, Police Magistrate and District Engineer.

Most of the Christian sects are represented amongst the churches and schools—Anglican, Roman Catholic, Wesleyan and Presbyterian.

Sport

Sport obtainable includes snipe, hare, birds in great variety and crocodiles.

Tangalla

The visitor who goes to Matara should allow time for an excursion to the attractive village of Tangalla, twenty miles farther along the coast. The drive thither is full of interest and there is a rest-house prettily situated in a charming bay. It is, however, advisable to give notice to the rest-house keeper in advance, in order that he may be prepared with food supplies. A mail coach runs daily from Matara in which the box seats should be engaged.

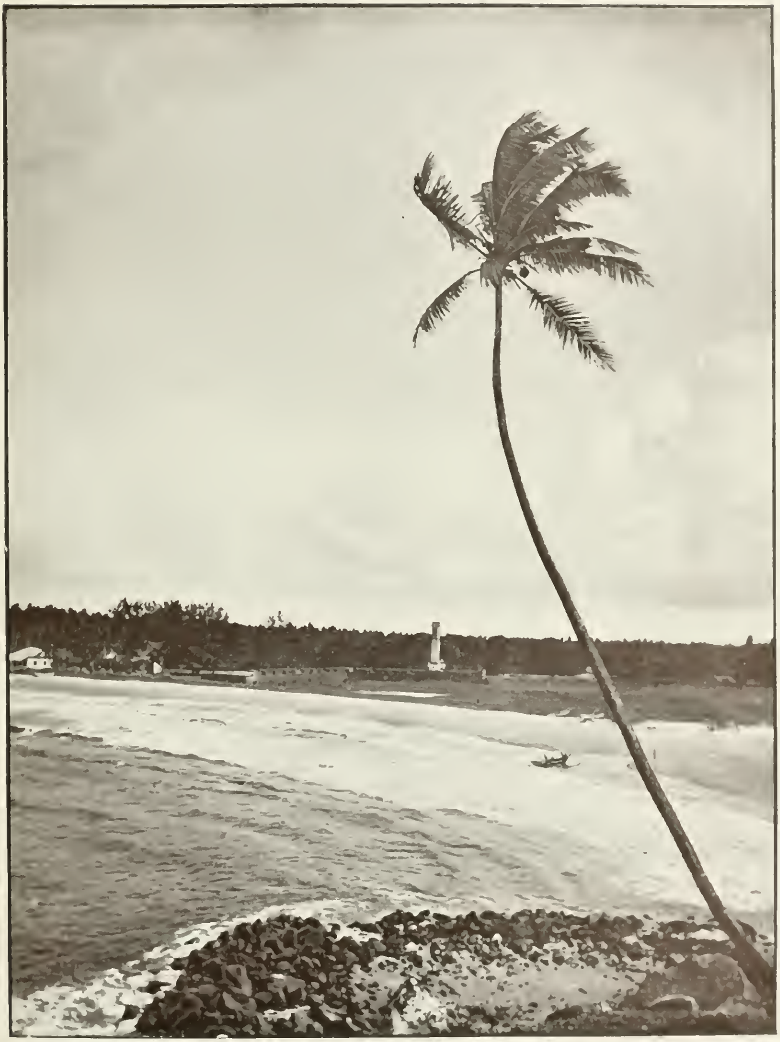
Citronella

No sooner do we get out of the town than the perfume of citronella invites our attention to an industry of which only bare mention has hitherto been made.

Citronella grows without much care or attention on the poorest land, and since there is a large demand for the essential oil of this grass, for use in perfumery, it has answered the purpose of the agriculturists between Matara and Tangalla to spread its cultivation over about twenty thousand acres of land which would otherwise have lain waste. For many years a high price was obtained for the oil, but latterly it has fallen so low as to render the cultivation almost unprofitable. The wily cultivator sought to meet his misfortune by adulteration; but this only brought the Ceylon product into disrepute. Judging, however, from the number of distilleries which we see by the roadside, we do not doubt but that the grower of citronella still meets with some reward for his enterprise.

Dondra Head

At the fourth mile of our coach journey we arrive at the southern extremity of Ceylon—Dondra Head. A visit to the lighthouse is well repaid by the beautiful scenery of the coast; but the chief attraction is to be found in the very ancient ruins which are spread over a considerable area. Dondra has been held sacred by both Hindus and Buddhists from very early times. In the Portuguese period (sixteenth century) it was



258. DUTCH FORT AT MATARA.

259. TANGALLA.

the most renowned place of pilgrimage in Ceylon. From the sea the temple had the appearance of a city. The pagoda was richly decorated and roofed with gilded copper. But this magnificence only excited the rapacity of the ruthless Portuguese, who tore down its thousands of statues and demolished its colonnades. A finely carved stone doorway and a large number of handsome columns of granite are all that now remain. **Coast Line** *Dondra Head*

There is still an annual pilgrimage made to this sacred place; but it is now commonly known as Dondra fair, and partakes of the nature of a holiday. A large camp is formed by the erection of temporary sheds roofed with the leaves of the talipot palm; and here thousands of natives assemble, making day and night hideous by the blowing of chank shells and the beating of tom-toms. The visitor who arrives at the time of this fair will be amused at the sight of such strange crowds and the weird ceremonies which they perform, but will probably be glad to escape from the fiendish music at the earliest moment. *Dondra fair*

The drive to Tangalla is chiefly interesting for the lovely seascapes which burst upon the gaze at frequent intervals. Our photograph fairly represents the general character of this part of the south coast. The coves and bays are separated by precipitous headlands, which are always well covered with vegetation and crowned with beautiful palms. *Tangalla*

Tangalla itself gives its name to one of the finest bays in Ceylon, the distance between the headlands being four miles. It has the appearance of a magnificent harbour, being so well protected that the water is always calm and no surf breaks upon the shore, but in fact it is very dangerous for shipping, owing to its numerous coral reefs and sandbanks.

THE KELANI VALLEY.

Kelani Valley

The olden times

Where in olden times the Kandyan kings were wont to descend from their mountain fastnesses and give battle to the European invader a narrow-gauge railway now creeps along a romantic and beautiful valley. In those days travelling facilities were limited to jungle paths and dug-out ferry boats; cultivation was sparse but nature was bountiful, and among her many gifts was the wild cinnamon which aroused the greed and avarice of the foreigner. For this he fought, and it was here in the valley of the Kelani that the greatest struggles with the Kandyans took place. The country between Colombo and Yatiyantota is full of historical associations, and many legends lend their quota of interest to the rugged landscape. But the charms of romance have now yielded to the demand of commerce. Where a few years ago the life and occupations of the people were absolutely primitive and tillage was limited to native methods, there are now thirty thousand acres of tea, ten thousand of rubber and a railway.

Attractions of scenery

In spite of this great extension of the area of cultivation and of means of transport, the attractions of scenery and the quaintness of native customs are very little diminished, and the tourist or visitor will not have seen all the best part of Ceylon until he has made the acquaintance of this famous district. Even the soldiers who were engaged in fierce warfare with the Kandyans, and who experienced all the trials and hindrances of marching in a tropical country without roads, were enchanted by the singular beauty of the country and described it in their journals in terms of glowing enthusiasm.

The natives

The same fascinating landscape of undulating lowlands and lovely river views is there, but the modern traveller finds not only excellent roads, but always a courteous, gentle and contented population. In no other district of Ceylon is Sinhalese rural life more full of interest. The primitive methods of the natives in the manufacture of quaint pottery, their curious system of agriculture and the peculiar phases of their social life, are not less interesting than the beautiful country in which they live.

260. A ROADSIDE SCENE IN THE KELANI VALLEY.

261. THE MANUFACTURE OF POTTERY.

262. KADUWELLA.

263. KADUWELLA.

264. HANWELLA FERRY.

265. DOWN STREAM, HANWELLA.

The railway runs parallel to the river but at a distance of some miles to the south until Karuwanella is reached; therefore he who wishes to see the river and the villages of Kaduwella and Hanwella must make a special excursion from Colombo by horse-carriage or motor-car; or he can take the train to Waga and drive to Hanwella. Kelani Valley

Kaduwella is charmingly situated, and, like almost every village of importance in the Kelani Valley, has a delightful rest-house, which is built on a steep red rock almost overhanging the river, and commanding one of many delightful vistas where the noble Kelani meanders in and out, and displays its curving banks, always covered with the richest foliage. Here one may sit and watch the quaint barges and rafts as they pass, laden with produce for Colombo, or groups of natives and cattle crossing all day long by the ferry close by. And whilst comfortably reclining in the charming verandah of this excellent hostelry, with peaceful surroundings and a sense of the most complete luxury and security, one may reflect upon the early days of the British occupation when Kaduwella was reached only by strong and narrow passes, with the very steep banks of the river to the left, and hills covered with dense jungle to the right, while in front were breastworks which could not be approached save through deep and hollow defiles. Kaduwella

Here in earlier days the hostile Kandyans made a stand against the Dutch, cutting off four hundred of their troops, and the British, too, lost many men near this spot before the natives were finally subjugated.

There is a famous Cave-Temple of the Buddhists at Kaduwella, very picturesquely situated under an enormous granite rock in the midst of magnificent trees. It has a fine pillared hall, the bare rock forming the wall at the back. The usual colossal image of Buddha is carved in the solid granite, and is a good specimen of its class. *Cave-Temple*

Behind the Temple a magnificent view is to be obtained from the top of the cliff over the hilly country. The jungle is thickly inhabited by troops of black monkeys, flocks of green parrots, huge lizards resembling young crocodiles, and myriads of smaller creatures. Indeed, the zoologist, the botanist, and the artist need go no further for weeks.

On the right bank of the river, opposite Kaduwella, is a place of classical interest now known as Welgama, but anciently by the more poetic name of Malwana. Three centuries or more ago it was the chosen sanitarium of Portuguese Governors and high officials, and was regarded as the most salubrious spot within their reach. Here they dwelt in princely palaces few traces of which remain. *Malwana*

Kelani Valley
Pottery

The villages upon the banks of the river are famous for their pottery. The visitor will be interested no less by the quaintness of the ware itself, than by the methods of its manufacture, which is carried on in open sheds by the wayside.

Hanwella

The large village of Hanwella is reached at the twenty-first mile-post from Colombo. It was a place of considerable consequence in the days of the Kandyan kingdom, and possessed a fort commanding both by land and water the principal route which led from the interior of the island to Colombo. Here the last king of Kandy was defeated by Captain Pollock. Not far from this place was a palace erected for the use of the king when on this his final expedition, and in front of it were placed the stakes on which he intended to impale the captured British. Here many fierce battles were fought against the Kandyans, with the result of much signing of treaties and truces, which were seldom or never adhered to on the part of the natives. The rest-house, as at Kaduwella, commands a beautiful view of the river. Enchanting as every acre of this district is, the river views surpass all in their loveliness.

The historic rest-house

Our views Nos. 264, 265 and 267 are taken from the grounds of the rest-house, which occupy the site of the old Fort built by the Portuguese about three centuries ago. The stone seats observable in our pictures bear inscriptions recording the visits of members of the British royal family. His Majesty the King was here in 1876. In 1870 Hanwella was visited by the Duke of Edinburgh, and in 1882 by Prince Victor and Prince George, now Prince of Wales. Trees planted by all the Princes will be seen flourishing in the grounds. *River traffic* Perhaps the most striking feature to many a visitor is the extent of the river traffic carried on by rafts and such boats as are seen in plates 266 and 286. It is interesting to note the variety of merchandise floating down stream in these curious craft, which includes pottery, building materials, cocoanuts, chests of tea, bamboos, timber trees, and all manner of produce and manufactures that find a market in Colombo, for the stream is swift and the water carriage cheap. Our plate 264 depicts the ferry below which the river takes a sharp bend towards the reach in plate 265. *River scenery* The up-river view (Plate 267) is the finest, and is particularly beautiful in the early morning when the Adam's Peak range of mountains is visible in the background; the broad silvery stream narrowing in distant perspective, the rich borders of foliage that clothe the lofty and receding banks, the foreground clad with verdure and flowers, and the blue haze of distant mountains over all make up a picture that does not easily fade from memory, but which no photograph can adequately represent.

266. A KELANI BARGE AT HANWELLA.

267. VIEW FROM THE REST-HOUSE, HANWELLA

268. LACE-MAKING AT NUGEGODA.

269. COTTA.

270. NUGEGODA STATION

KELANI VALLEY LINE ITINERARY.

Kelani Valley Line

THE railway itinerary from Colombo to Yatiyantota begins at Maradana Junction. The line upon leaving Colombo traverses the golf links and runs south until the first station, Nugegoda, is reached at the sixth mile.

Nugegoda

NUGEGODA (5m. 52c.).—Nugegoda is in the centre of a cluster of well-populated villages of which the once famous principality of Cotta is the chief. The road scenery in the neighbourhood is very charming as may be gathered from our plate 269. Although Cotta was the seat of kings in the fifteenth and sixteenth centuries, when the whole country was subdivided into petty states, there are no remains of historical interest to detain the visitor. The chief institutions in the district are the missionary and educational establishments of the Church Missionary Society, which date from the year 1818.

Cotta

The manufactures consist of pottery and pillow-lace, which the villagers may be seen making in the shade of their palm-thatched verandahs. Both may be purchased at surprisingly small prices (Plates 261 and 268).

The agricultural products are cinnamon, the various palms and garden vegetables, tons of which are sent by rail to the Colombo markets.

Pannipitiya

PANNIPITIYA (10m. 49c.).—Pannipitiya offers no special attractions to the visitor. It is a purely Sinhalese village of about eight hundred inhabitants, whose occupations chiefly consist in the cultivation of the betel, cinnamon and oranges.

Kelani Valley Line

Homagama

HOMAGAMA (15m. 23c.).—Homagama station serves a purely Sinhalese population engaged in agriculture. The chief products are the palm, cinnamon, betel, areca nuts, cocoanut oil and garden vegetables. We shall here notice a distinct increase in the cultivation of the elegant areca-nut palms which form one of the noticeable features of the Kelani Valley. They adorn the jungle on all sides. A pleasing effect is produced by the beautiful delicate stem, with its rich feathery crest, standing out from the surrounding foliage. The graceful bamboos, the huge waving fronds of the plantain, the shapely mango, covered with the bell-shaped blossoms of the Thunbergia creeper, all seem to form a setting in which the elegant areca displays its beauties to the greatest possible advantage.

Areca palms

The virtues of this tree, however, are not æsthetic only. It is very prolific in the production of nuts, which grow in clusters from the stem just beneath the crest of the palm. Previous to the development of the nuts the tree flowers, and diffuses a delightful fragrance all around. In size and appearance the nuts are not unlike the nutmeg, and are similarly enclosed in a husk. What becomes of them is easy to realise when it is considered that every man, woman, and child is addicted to the habit of betel-chewing, and that the areca-nut forms part of the compound used for this purpose; added to this, there is an export trade in areca-nuts to the amount of about £75,000 per annum.

Padukka

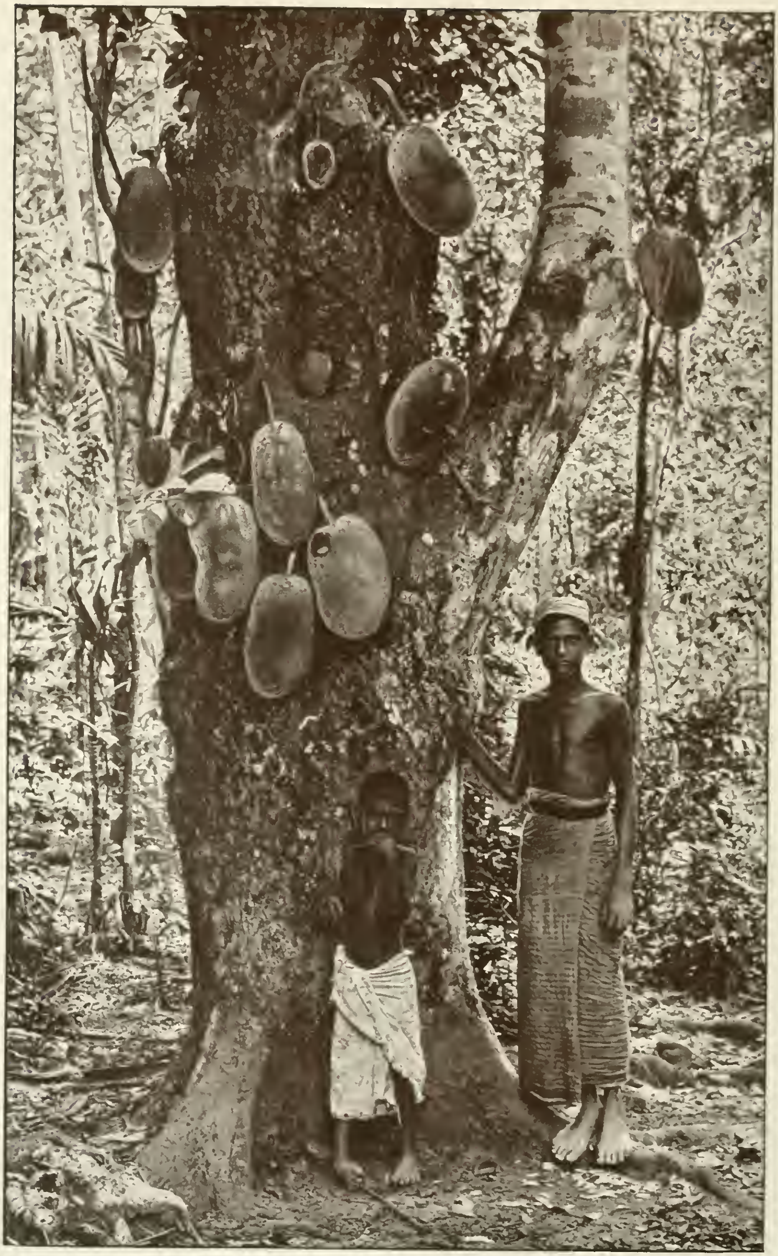
Jak trees

PADUKKA (21m. 74c.).—Padukka is a Sinhalese agricultural village of the same character as Homogama, with the additional feature of an excellent rest-house. The Jak trees in this district will attract the notice of the traveller by their stupendous growth and gigantic fruit. The Jak not only grows the largest of all edible fruits, but it bears it in prodigious quantity and in a peculiar fashion. It throws huge pods from the trunk and larger branches, and suspends them by a thick and short stalk. There are sometimes as many as eighty of these huge fruits upon one tree, some of them weighing as much as forty to fifty pounds. They are pale green in colour, with a granulated surface. Inside the rough skin is a soft yellow substance, and embedded in this are some kernels about the size of a walnut. This fruit often forms an ingredient in the native curries, but its flavour is disliked by Europeans. Elephants, however, are very fond of it, and its great size would seem to make it an appropriate form of food for these huge beasts. A much more extensive use of the Jak tree is the manufacture of furniture from its wood, which is of a yellowish colour turning to red when seasoned. It is harder than mahogany, which it somewhat resembles.

271. ARECA PALMS.

272. ARECA ADORNING THE JUNGLE.

273. THE HACKERY.



274. THE JAK TREE.

Kelani Valley Line

Waga

WAGA (27m. 48c.).—From Padukka to Waga the course of the railway line is north and approaches to within four miles of Hanwella. Thus it will be noticed that the traveller who wishes to visit Hanwella without the expense of motor car or other conveyance from Colombo, can travel by rail to Waga and thence to Hanwella by hackery (Plate 273), which will cost about twenty-five cents or fourpence a mile.

Hanwella

At Hanwella will be found the luxurious rest-house already described, where the artist or naturalist will be tempted to prolong his stay. Upon leaving Hanwella the route may be varied by driving to Kosgama station instead of back to Waga, the distance being about the same. We have now reached the outskirts of the Kelani Valley tea plantations, and tea has to be added to the list of local products, although areca-nuts provide most of the freight despatched from Waga station.

Labugama

Apart from the beautiful scenery and historical associations of Hanwella, the traveller will be well rewarded for a trip to Waga by the lovely prospect of the Labugama Lake, from which Colombo derives its water supply. Here in silence and solitude lies an expanse of water artifically dammed, but with such a glorious setting that it is unsurpassed for picturesqueness in the rest of this beautiful country. Around the basin, which is situated 360 feet above sea level, are rugged hills rising to upwards of 1,000 feet and exhibiting the greatest variety of tropical flora, planted by the hand of nature herself. The catchment area of 2,400 acres is intersected by many streams, which flow from the hills over boulder-strewn beds bringing pure supplies to the reservoir. The marginal sward, like the gold slip of a picture frame, has its pleasing effect at the edge of the still waters, in which are mirrored the graceful shapes evolved from the mists of a vapour-laden sky. Beautiful cloud-effects are seldom absent, for it is a locality which attracts and then disperses them. The rainfall is indeed heavy and frequent, amounting to 160 inches in a year, or nearly double that of Colombo. The visitor should therefore be prepared accordingly.

Before the Kelani Valley was exploited for agricultural purposes, the locality around Labugama was famous for elephant hunting and shooting. A kraal was constructed here in 1882 in honour of the visit of the Princes Victor and George of Wales, and a large number of elephants were caught.

Puwakpitiya

PUWAKPITIYA (34m. 43c.).—At Puwakpitiya we reach the Tea and Rubber cultivation. This station serves the estates of Penrith, Elston, Glencorse, Ernan, Ferriby and Northumberland. About a hundred tons of tea per month are despatched by rail. Rubber is in its infancy, with a monthly despatch of

Kelani Valley Line

about ten tons, which will doubtless rapidly increase. From the heights upon Ferriby estate there are grand views of the surrounding mountainous country.

Avisawella

Avisawella (36m. 66c.).—Avisawella is a town of considerable importance both historically and as the centre of the district. It is moreover the junction between the rail and coach service to Ratnapura, the city of gems. The local products are tea, cocoanuts, cardamoms, paddy, betel-leaf, kurrakan, cinnamon, rubber and areca-nuts. The railway despatches about twenty-five tons of areca-nuts and sixty tons of tea monthly.

The accommodation for travellers at the rest-house quite near the railway station is excellent, and the food supply always good.

Sitawaka

Sitawaka is the historical name of this place, and although it has long disappeared from maps and modern documents, the river, a tributary of the Kelani, upon which the ancient city stood, is still known as the Sitawaka River (see Plates 275 and 276). The name is derived from the incident of Sita, the heroine of the epic *Ramayana*, being forcibly brought hither by Rawana. This legend of prehistoric times provides a fitting halo of romance for so charming a spot; but in later times, when history has supplanted tradition, we find Sitawaka towards the middle of the sixteenth century the capital of a lowland principality, the stronghold of Mayadunne and his son Rajasinha, who had the courage to oppose the King of Cotta and the Portuguese, with the result that many bloody battles were fought around the city, which eventually, about the close of the century, was destroyed by the ruthless Portuguese, who scarcely left a stone standing. The beautiful temple, constructed of finely worked granite, and the gorgeous palace were burned and wrecked so completely that only traces of them are now visible. The remains are situated on the Sitawaka River to the right of the steel bridge from which our photograph (Plate 276) is taken. A sharp bend in the river is noticeable with high land on the left at a distance of only a couple of hundred yards from the bridge. Here are the ruins

Berendi Kovil

of the remarkable temple known as the Berendi Kovil, built by Rajasinha, who succeeded his father King Mayadunne referred to above. At the approach to the ruins there is a moat or ditch to be crossed, and the visitor will not fail to note the five immense slabs of hewn stone by which it is spanned, each being about fourteen feet in length and nearly four in width. The stone carving displayed in the ruins is exquisite in its refinement: sufficient of it remains to indicate that the fanaticism of the Portuguese in destroying this

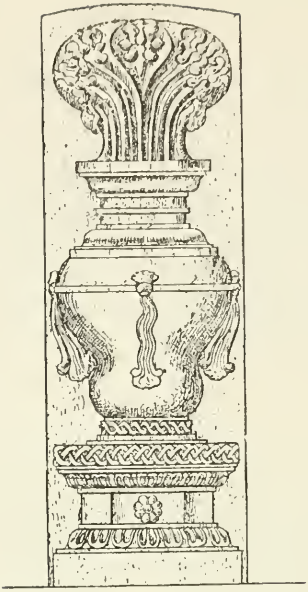
275. SITAWAKA RIVER.

276. SITAWAKA RIVER.

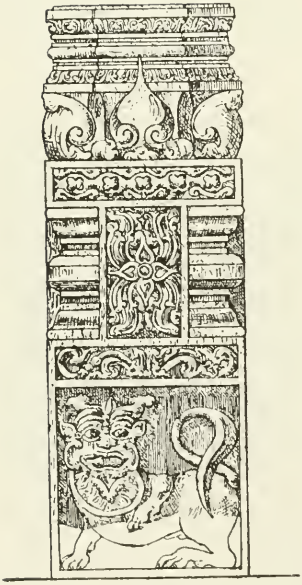
277. THE TOLL BAR.

278. THE GUIDE POST TO RATNAPURA.

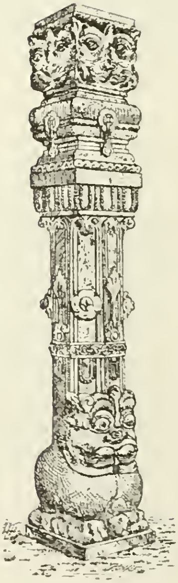
279. PUNTINO A PRODUCE BOAT ON THE KELANI.



280. GUARD STONE AT BERENDI KOVIL.



281. PILLAR AT BERENDI KOVIL.



282 PILLAR AT MEDAGODA.

Kelani Valley Line

building, deprived Ceylon of a matchless example of stone-temple architecture. Strange stories are told as to the circumstances in which Rajasinha was led to build this Kovil for the worship of Siva. The Sinhalese chronicle *Mahawansa* states that he was a parricide, and being smitten by remorse appealed to the priests of Buddha for relief. Their reply, that the consequences of his sin could not be destroyed, so incensed him that he forthwith put them to death, and embraced the religion of Siva. Local tradition accepting this adds that the Brahmins induced him to build the Berenda, which means "the temple to get redemption." The inhabitants of Aviswella vary the above account both as to the crime and the treatment of the priests, some believing that the priests were mutilated, spread upon the land and ploughed over while alive, and adding that the king was consumed by fire and taken off to hell before the building was finished.

Berendi Kovil

In other versions parricide gives place to other heinous crimes; reliable history, however, records none of these things. It knows Rajasinha I. only as a man of high courage and ability who reigned at Sitawaka, and more or less successfully opposed the Portuguese in their attempts to take the hill-country. Tradition adds that he died in his hundredth year, having fought for his country continually for over eighty years.

On the side of the river opposite to the ruins of the Berendi temple, are the remains of a fort built by the Dutch about the year 1675, for the purpose of resisting the Kandyan king and protecting their maritime possessions.

Medagoda

At Medagoda, six miles below Ruanwella on the right bank of the Kelani, there is a Pattini Dewale (temple dedicated to the goddess Pattini) which contains a beautifully carved pillar supposed to have been removed from the Berendi temple at Sitawaka. This gives some idea of the elaborate decoration bestowed on the building of this temple (Plate 282).

It is thus described by Mr. Bell*:—This pillar is probably unique. Having no fellow it is in every way unsuited to its present environment, added to which where it stands its beauty is necessarily much concealed. The monolith must originally have been squared to 1 ft. 2 in., the size it assumes across the lion's breast, lotus bosses, and capital fillet. Rising octagonally from the back of a broad-faced couchant lion of conventional type, with frilled mane and raised tail, the shaft slides gradually into the rectangular by a semi-expanded calyx moulding. Half-way up relief is given by a bordered fillet 2 in. in breadth, slightly projecting, carved with a single flower pattern repeated round the pillar. From the fillet depends on each face a pearl

* Report of the Kegalla District, by Mr. H. C. P. Bell, Archæological Commissioner.

Kelani Valley Line

bead string (*muktá-dáma*). A few inches above this band stand out from alternate faces full-blown lotus knops, 5 in. in circumference, with ornamentation resembling much the "Tudor flower" upon the intervening sides. Where the pillar becomes square there are further loops of pearls, three on each side, separated by single vertical strings. A lower capital of ogee moulding, separated by narrow horizontal fillets, and finished with ovolos and a rectangular band, is surmounted by a four-faced *makara* and a low abacus. From the centre of the roundlet moulding on all four sides drops the garlanded *chakra* symbol noticeable on the sculptures at Bharhut. How dead to all sense of æsthetic taste must be villagers who could hide such artistic work in stone behind a mud wall!

Ratnapura, to which we have made reference in connection with Panadure and Kalutara in our description of the coast line, is twenty-six miles from Avisawella, and there is a daily coach service between the two places, particulars of which may be found on reference to the index.

Dehiowita

DEHIOWITA (42m. 50c.).—Dehiowita is surrounded by many large tea estates, which supply a considerable traffic to the railway, amounting to some few thousands of tons in the course of the year. Rubber cultivation is on the increase here. Areca-nuts despatched by rail amount to about fifteen tons per month, while cinnamon is on the decline and sent only in small quantities. The little town lies about three quarters of a mile from the railway station, and contains about nine hundred inhabitants, many of them being estate coolies.

Karawanella

KARAWANELLA (45m. 40c.).—Karawanella station is one mile from the village of Karawanella and two miles from Ruanwella, which together have a population of about 1,500. Some of the most beautiful scenery in Ceylon is to be found here. The river views are perhaps unequalled, especially that from Karawanella bridge (Plate 283). There are plenty of heights from which to view the diversified character of the country. Immense perpendicular ledges of rocks rise from the forest, rearing their stupendous heads above the thickets of palm and bamboo. Even these rocks of granite which appear in giant masses all over the forests by disintegration supply nourishment for the luxuriant vegetation with which they are covered (Plate 284). The reward of human labour is apparent in the tea and rubber estates now flourishing where once the lands lay in utter devastation as a result of the native wars with the Portuguese and Dutch, the country here being the farthest point to which the invaders managed to penetrate.

Ruanwella

At Ruanwella the rest-house and its grounds, which are on the site of a ruined fort, are in themselves full of interest,

283. THE KELANI AT KARAWANELLA.

284. ROCKS OF GRANITE AT RUANWELLA.

285. RUANWELLA FORD.

286. PRODUCE BOATS AT RUANWELLA.

Kelani Valley Line

Ruanwella

and will be found so conducive to comfort as to make the visitor who is not pressed for time very loth to leave. A fine archway, the entrance to the ancient fort, is still preserved, and forms an interesting feature in the gardens. Near to this is one of the most remarkable mango trees in Ceylon, about ninety feet high, and more than that in circumference; it is literally covered with the Thunbergia creeper, which when in bloom presents a magnificent appearance. In the grounds too are to be seen a variety of large Crotons and other gorgeous plants, which flourish here to perfection. A palisade encampment was formed here by the Dutch, but within a few years was abandoned to the Kandyans. The site, commanding as it did the water communication between Kandy and Colombo, was of great importance. Here the Kandyans made more than one brave but ineffectual stand against the British troops in the early part of the nineteenth century. At this time the Kandyan king's royal garden was occupied by British troops, and was thus described by Percival:—"The grove where we encamped was about two miles in circumference, being bound on the west by a large, deep and rapid branch of the Malivaganga, while in front towards Ruanwella another branch ran in the south-east direction, winding in such a manner that the three sides of the grove were encompassed by water, while the fourth was enclosed by thick hedges of bamboos and betel trees. This extensive cocoanut-tree garden lies immediately under steep and lofty hills, which command a most romantic view of the surrounding country. It forms part of the king's own domains, and is the place where his elephants were usually kept and trained."

The king's garden

The British retained Ruanwella as a military post until the new road to Kandy was completed and the pacification of the Kandyans entirely accomplished, after which the fort and commandant's quarters were transformed into a well-appointed rest-house and picturesque gardens. The ruined entrance still bears the initials of Governor Sir Robert Brownrigg and the date 1817.

Produce boats

A pleasant stroll from the rest-house, through shady groves of areca and other palms, brings us to a part of the river which is not only very picturesque, but gives evidence of its use of commerce as a highway. Here we can see the quaint produce boats and the curiously constructed bamboo rafts being laden with freight for the port of Colombo.

From this point to Colombo the distance by water is about sixty miles; and such is the rapidity of the current after the frequent and heavy rainfalls that these boats are able to reach Colombo in one day; the only exertion required of the boatmen being such careful steering as to keep clear of rocks, trees,

Kelani Valley Line

and sandbanks. The return journey, however, is a more arduous task, and entails great labour and endurance for many days.

During fine weather the river can be forded at this point, and it is quite worth while to cross over and follow the path, seen in our picture of the ford (Plate 285), which leads to Ruanwella estate. That such a wonderful change from jungle to orderly cultivation has been made within few years can scarcely be realised when walking along the excellently planned roads, and gazing upon the flourishing tea bushes, where a short time ago all was a mass of wild and almost impenetrable thicket.

Yatiyantota

Yatiyantota (47m. 60c.).—Yatiyantota is the present terminus of the Kelani Valley railway. It is very much shut in by hills and in consequence very warm. There is a good rest-house with two bedrooms.

There are few attractions here for the visitor; but it serves as a halting place for those who proceed by this route to Dickoya and the higher planting districts, the mountain pass to which is a thing of very great natural beauty and of its kind unequalled in Ceylon, where so many mountain passes have lost their primitive beauty owing to the inroads of modern cultivation clearing away all the primeval forest. Here, in the Ginigathena pass, the landscape has not yet suffered, and the views from Kitulgala at the eighth mile from Yatiyantota are exceedingly beautiful. Upon leaving the rest-house the road runs along the banks of the Kelani, as seen in our plate 288, the ascent beginning about the third mile. There are no conveyances to be obtained at Yatiyantota except bullock hackeries, and the visitor who wishes to proceed by this route to Hatton should therefore make the trip by motor car from Colombo. But for the tourist who explores the Kelani Valley at leisure, a walking tour up the Ginigathena pass, with a hackery for an occasional ride, is pleasant enough, and may be done by making headquarters at Ruanwella rest-house which is cooler and pleasanter than Yatiyantota.

Ginigathena pass

Kegalle

In the same way the tourist may make a trip from Ruanwella to Kegalle (twenty miles), through a lovely wooded and undulating country. The cyclist will find it easy to explore the whole of the Kelani Valley by using the railway for the longer journeys, and taking short excursions on his bicycle from the various rest-houses.

287. THE KELANI AT RUANWELLA.

288. THE KELANI AT YATIYANTOTA.

THE BOOK OF CEYLON.

PART II.

KANDY AND THE HIGHLANDS.

FOR the traveller bound for the mountain districts there is a choice of stations from which he can take his departure. He may entrain at any of the coast-line stations and change at Maradana Junction, or drive direct to that station, which is about a mile and a half from either the Grand Oriental or the Galle Face Hotel. But as extensive alterations are in progress which may involve a change in the location of the main passenger terminus, it will be advisable to obtain detailed information at the hotel. **Main Line Itinerary**

Leaving Colombo, the main line passes through marshy lands and backwaters until at the second mile the river Kelani is crossed and a fine view afforded on either side. At the fourth mile the first station appears, and although it is situated in the village of Paliyagoda it takes its name of Kelaniya from the district.

KELANIYA (3m. 49c.).—There is no hotel or rest-house accommodation at Kelaniya, nor are there any conveyances for hire with the exception of bullock-hackeries, which, however, will generally be found sufficient for all requirements. The agricultural products are cocoanuts, paddy and vegetables. The women of the villages are chiefly occupied in carrying the vegetables upon their heads to the markets of Colombo, and large numbers of them will be noticed engaged in this useful work. The chief native industry is the manufacture of bricks and tiles for building purposes. Our illustration (Plate 289) gives a very good idea of a tile yard; in it can be seen some of the oldest fashioned tiles, which are semi-cylindrical. These have been superseded to some extent by the flat-shaped pattern from Southern India; but for simplicity, general utility and coolness they have no equal. Their use is remarkably simple; **Kelaniya** *14 *feet*

* The number of feet given in the margins indicate the elevations of the stations above sea level.

Main Line *Kelaniya*

they are merely laid in rows upon the rafters, alternately concave and convex, without any fastening whatever. Each tile is tapered off at the end to allow the next to lie close upon it, and thus the whole roof is held together without fastenings of any kind. When complete the roof presents the appearance of a ribbed surface of split drain pipes all laid with the hollow part inside; the rows laid the other way are hidden and serve to drain off the heavy rains. So simple is this system of covering that in case of damage or leakage the whole roof can be stripped and relaid within a few hours. The buffaloes in the picture are used for kneading and mixing the clay, an occupation for which they are eminently suited from their enormous strength and their natural predilection for wallowing in swamps. The clay of Kelaniya is said to be the best procurable near Colombo for tiles and pottery generally. Other industries of Kelaniya are the desiccating of cocoanuts for purposes of confectionery, and the storage and preparation of artificial manures for the tea and other estates. The latter is a business of considerable magnitude, and from the mills which adjoin the station no less than two thousand tons are despatched by rail in the course of the year in addition to that which is transported by other means.

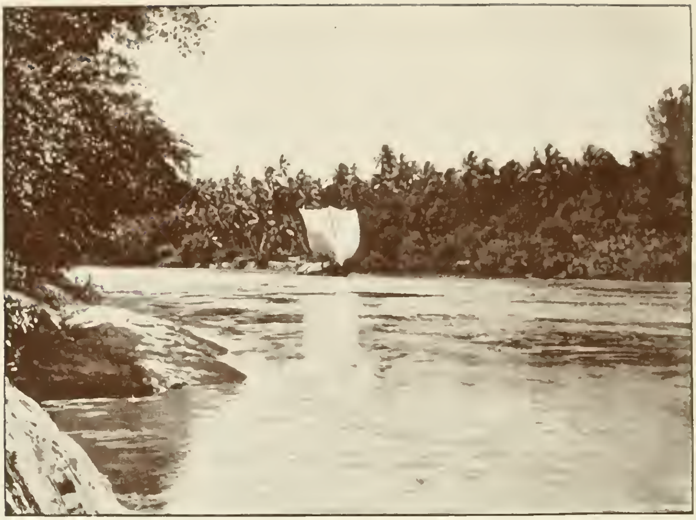
A few hundred yards from Kelaniya station there is a Roman Catholic church much frequented by pilgrims on account of a well in its precincts whose water is said to have miraculous healing powers. But the chief object of interest to the visitor

The Temple

is the Kelaniya Wiháre (Buddhist Temple), which is held in great veneration by all the Buddhists of the lowlands, and to which many thousands come on full-moon days, bearing gifts of fruit, money and flowers for the shrine. This building stands near the river bank, and contributes its full share of picturesqueness to a scene that offers irresistible attractions to many an amateur photographer. The present temple is about two hundred years old, but its dagaba or bell-shaped shrine is much older and was probably erected in the thirteenth century. The site is, however, one referred to in history and legend in far more remote antiquity. The image of Buddha, thirty-six feet in length, and the brilliant frescoes depicting scenes in his various lives, are fittingly found in the place which he is supposed to have visited in person during his life. A tradition appears in very early records that at Kelaniya in the fifth century B.C. there reigned a Naga king who was converted by the preaching of Buddha. A few years later he revisited his royal convert, who entertained him and his attendant disciples at Kelaniya, providing them with a celestial banquet. It was upon this occasion that Buddha rose aloft in the air and left the impression of his foot upon the mountain of Sumana, which is

289. MAKING TILES AT KELANIYA.

290. SCENE ON THE RIVER KELANI.



291. A KELANI BARGE IN FULL SAIL.

292. A KELANI BARGE.

Main Line

Kelaniya

known to us as Adam's Peak. But legends of "Kelanipura" (the city of Kelaniya) tell of events long before the time of Buddha, and even go back to Wibhisana who ruled over Ceylon in the eighteenth century B.C., and to whose memory was built the Wibhisana Dewále in the precincts of the Kelaniya Wiháre.

Later history refers to the city of Kelaniya built by King Yatala Tissa in the third century B.C. He was succeeded by King Kelani Tissa, who put to death an innocent Buddhist monk by casting him into a cauldron of boiling oil, upon which, relates the ancient chronicle, the *Rajawaliya*, the sea encroached and destroyed a great portion of the country. However much these traditions may transcend the limits of strict historical verity, it is undoubted that Kelaniya was a place of considerable fame in early times, and it is not surprising that its venerable temple and its sacred shrine attract both pilgrims from afar and non-Buddhist sightseers of many nationalities, especially as the railway has added so much to the facilities for reaching them.

Hunupitiya

11 feet

HUNUPITIYA (5m. 42c.).—Hunupitiya is best known to Colombo people for its rifle range, where practice is carried on by the military and police from Colombo. The accommodation is limited to the large waiting hall of the railway station and a restaurant called the Hunupitiya Bar, about one hundred yards from the station. Cocoanuts and paddy are the chief agricultural products, while small plots of betel, arecas and plantains are also cultivated. The manufactures are limited to coir yarn spun from the husks of the cocoanut.

Ragama

13 feet

RAGAMA (9m.).—At Ragama cultivation increases in variety, and we notice both tea and cinnamon in addition to the cocoanuts and paddy. The inhabitants of the village are Sinhalese, and number about 2,500 irrespective of those who are temporarily in the observation camp, an institution from which Ragama derives much of its present importance. The reason for the existence of this camp is found in the fact that Ceylon is dependent upon India for the supply of labour for the tea estates, involving a constant immigration of Tamil coolies to the extent of about 150,000 per annum. In order that these new-comers should not import disease into the various districts of Ceylon they are, immediately upon disembarkation at Colombo, placed in quarters specially provided at the root of the breakwater. Here they are subjected to a thorough inspection, bathed and fed. Next they are entrained on the spot and conveyed to Ragama, where they are kept under observation until it is considered safe for them to proceed to their various destinations. During the Boer war a large number of recalcitrant prisoners-of-war were removed from the delightful camp

Main Line
Ragama

of Diyatalawa and placed here in order that they might not infect the rest with their discontent.

Ragama promises soon to increase in importance as the junction for the new line to Negombo, which will branch off from the main line at this station. Near Ragama are the famous Mahara quarries whence was obtained all the stone for the construction of the breakwaters and harbour works of Colombo; the branch railway line which will be noticed diverging to the right leads to the quarries.

Henaratgoda
36 feet

Henaratgoda (16m. 59c.).—Henaratgoda is a busy little town of about 5,000 inhabitants, situated amidst well-watered fields and gardens whose products are of considerable variety and importance. Gardens devoted to the culture of the betel vine, which has been described and illustrated on pages 86-88, are the most in evidence, and supply railway freight to the extent of twenty tons of leaves a week in addition to large loads despatched by other means. The district also produces areca-nuts, pepper, cinnamon, rubber, tea, paddy and cocoanuts. Its chief interest to us, however, centres in the Botanic Garden, where we may see some of the finest Para rubber trees in the colony. Many passengers from various countries who call at the port of Colombo make a trip to Henaratgoda for the special purpose of seeing these trees. The railway and other facilities afforded render the journey easy and comfortable. There is a good rest-house near the station and refreshments are procurable without previous notice. Buggies or hackeries can be hired near the station for driving to the gardens about a mile distant. The usual charge is twenty-five cents or fourpence a mile. The drive is pretty, as will be noticed from our photograph (Plate 294). It is on the left of the railway, our view being reached immediately after passing through the bazaar. The garden is one of a number of such institutions that are under the Government Department of Botany and Agriculture, with headquarters at Peradeniya where its Director and his extensive scientific staff of experts reside. The Hemaratgoda gardens were opened in 1876 for the purpose of making experiments in ascertaining suitable subjects for cultivation in the heated lowlands. It was about this time that the Para rubber seed was planted, and many of the trees that we see there to-day are therefore upwards of thirty years old. These, together with others more recently planted, provide an excellent and encouraging object lesson to the investor in the latest " boom " of tropical culture. Some account of this latest method of wooing wealth may be of interest here.

Local products

Botanic Gardens

Rubber

Most people are aware of the sensation that has been caused in the economic world by the remarkable increase in the demand

293. HENARATGODA RAILWAY STATION.

294. THE ROAD TO HENARATGODA GARDENS.

295. HENARATGODA GARDENS.

296. RUBBER TREES IN HENARATGODA GARDENS.

Main Line

Henaratgoda

Cultivation of rubber

for rubber, and the probability of the great extension of this demand. Tropical agriculturists have been induced to rush headlong into a new industry which to the general public appears so simple and so sure of fortune-making, that from its very inception capital has been showered upon it unsought. But the ordinary person who has not been directly concerned with the rubber market, or lived in tropical lands where the rapid change, extending even to the landscape itself, has brought the new industry into prominence, knows little of the large sum of scientific and experimental research that is being undertaken in the endeavour to ensure success in this new departure. The popular idea is that the provision of capital is the first and last consideration; trees have only to be planted, and after more or less patient waiting for seven years the desired fortune trickles down the stems without more ado. There are, however, many questions and difficulties to be faced by the cultivator, and a recognition of these, and some information as to the manner in which they are being dealt with, will not only give a better understanding of the position of the industry, but will evoke admiration of the thoroughness of the colonist in Ceylon who prepares to compete with the rest of the world by calling to his aid all the scientific knowledge and practical experience that can be brought to bear upon the enterprise.

The rubber of commerce consists of dried vegetable milk or latex, and as there are many plants from which this substance may be obtained it is first necessary to choose the species most suitable for the soil and conditions of climate, having due regard to its yielding capacity. Para, Ceara and Castilloa, all from tropical America, have been tried under various conditions of soil, rainfall and elevation, with the result that Para (*Hevea braziliensis*) has been found superior in all the qualities most desired. A wide distribution has been given to Ceara, a tree which is quick-growing and thrives in many climates; but Para is generally the most satisfactory in growth, hardiness and yield. Experiments have not, however, ended here, and several other species are being tried. Early in the year 1906 it was fully realised that the planting of rubber in Ceylon was an assured success; the planter had discovered the most suitable species and how to grow them. Upwards of 100,000 acres had been planted, and the trees that had begun to yield rubber were highly satisfactory both in the quality and abundance of the supply. So good a thing was worthy of every effort to secure permanent success, and the idea, originating with Mr. James Ryan, of bringing out all available knowledge, empirical and scientific, by means of a rubber exhibition, was taken up by the whole community with unprecedented enthusiasm. Judges were obtained from England, and delegates

Main Line
Henaratgoda
Cultivation of rubber

from all parts of the world were invited. The result was a rubber congress, a great assembly of experts to discuss with the planters of Ceylon every question affecting the cultivation of rubber. Besides a series of lectures, there were demonstrations in tapping and the various processes of preparing for market. The questions and problems dealt with every feature of the industry at present apparent in Ceylon, and embraced every hypothetical point that could be imagined regarding the future. A few of the conclusions may be mentioned here by way of giving the reader some insight into the important points of the industry. In tapping or excising the bark to obtain the latex several methods are employed, none of which is much superior to the others; but in every one the greatest care is necessary to avoid cutting away the bark too extensively; as renewed bark takes five or six years to reach the maturity that will allow a further yield. Experiments to determine the best methods of tapping are regarded of the greatest importance, and will be continued at Heneratgoda. The average yield of mature Para trees upon Ceylon plantations is at present from one to one and a half pounds per tree per annum; but it is confidently hoped that improved systems of drawing the latex will ultimately increase this amount considerably. The mature tree possesses a surprising amount of latex, and its gradual extraction fortunately has little or no deteriorating effect upon the soil. Rubber will grow almost anywhere in Ceylon below an elevation of 3,000 feet, and there are many hundreds of square miles of land now lying waste which may be brought under its cultivation. The question how far apart to plant the trees depends somewhat upon considerations of soil and of height above sea level; but it is agreed that close planting is to be avoided, and an average of fifteen feet is regarded as a good rule. Close planting may give rise to fungus and other troubles, and, moreover, is certain to delay the maturity of the trees. The past experience of the Ceylon planter is not overlooked, and the best expert knowledge with regard to possible pests and diseases when large areas shall be under cultivation is being eagerly sought from the mycologist, the entomologist, the chemist, and all members of the scientific department of the Government. It should be some consolation to the investor that any outbreak in the future will find the estate ready at once to meet it and destroy it.

The preparation of rubber from the latex involves coagulation by means of acid and the elimination of all impurities. Various machines are already employed in these processes, and as the industry is yet in its infancy there is still a large field open for mechanical invention for more effectual manipulation all along the line. One thing of great importance pointed out

297. RUBBER TREES, HENARATGODA.

Photo by Mr. Kelway Ba[illegible]

298 RUBBER PLANTED AMONG TEA.

[illegible]

299. RUBBER PLANTATION.

300. EBONY TREE AT HENARATGODA.

301. HENARATGODA GARDENS.

302. HENARATGODA GARDENS.

Henaratgoda

The rubber industry

by Mr. Bamber, the eminent Government chemist, is the necessity of keeping the factory absolutely free from bacteria. Implements, utensils and all apparatus used in manufacture should be sterilised. The foresight being exercised in Ceylon is not, however, restricted in the direction of production alone; consumption is to be stimulated, fresh uses are to be discovered for the produce of the growing estates, and fresh markets opened up. There is also the important question, brought to the front by Mr. Bamber, as to the vulcanisation of rubber in the country of production. At present the raw material is prepared in the form of biscuits, sheets or blocks, and shipped in the various countries where it is manufactured into goods. Before manufacture it is necessary to tear it to pieces by very powerful machinery and mix it with various agents according to the use to be made of it. This process, which is very expensive, can be entirely obviated by Mr. Bamber's method of mixing with the milk before coagulation all the foreign agents required. The future will probably see in Ceylon merchants who will purchase the latex from the planter and manufacture rubber paving, tyres and other articles much cheaper than they could ever be made by the present cumbrous and wasteful method. The reader who is further interested in the cultivation of rubber in Ceylon should obtain the Peradeniya Manual entitled "Rubber in the East," and "Hevea Brasiliensis" by Herbert Wright, F.L.S.

Although the Royal Botanic Garden at Henaratgoda has recently been so much regarded as the show place of rubber trees to the neglect of all else, the visitor will find many fine specimens of other useful trees and plants, including ebony and satinwood. The cultivated area is about thirty acres.

Veyangoda

61 feet

VEYANGODA (22m. 54c.).—Veyangoda, the first stop of the fast trains to Kandy, lies midway between Negombo on the west coast and Ruanwella in the Kelani Valley, and derives its importance from the main road between these places which on the one side contribute a large freight in dried fish from the coast for the estate coolies in the hills, and on the other tea and various products for the port of Colombo. Some idea of the agricultural character of the district may be gathered from the despatches of produce by rail, a monthly average of which amounts to 60 tons of tea, 20 tons of dried fish, 80 tons of copra (the dried kernel of the cocoanut from which the oil is expressed), 100 tons of desiccated cocoanuts (the kernel disintegrated, dried and prepared for confectionery), 120 tons of cocoanut fibre, 50 tons of cocoanut oil, 20 tons of poonac (the kernel after extraction of the oil), 150 tons of plumbago, besides smaller quantities of betel, pepper and cinnamon. The large

Local product

Main Line *Veyangoda*

factory visible from the railway is the desiccating factory of the Orient Company.

There is a good rest-house, about five minutes' walk from the station, situated on a knoll overlooking the railway line, containing two single and two double bedrooms. Food should be ordered in advance.

The village of Veyangoda is about three miles from the railway station, upon the old Colombo-Kandy road. Near it, at the twenty-fourth mile from Colombo, is situated the historic residence of Sir Solomon Dias Bandaranaike, C.M.G., the Maha Mudaliyar of Ceylon (a title signifying the head of the Mudaliyars or low-country chieftains). The present Maha Mudaliyar is also native *aide de camp* to his Excellency the Governor of the Colony, and amongst the duties of his office is that of presenting on State occasions the various native dignitaries to the Governor. It may be of interest here to explain how the rural Sinhalese are governed through the agency of natives and to give some account of the various offices held by their chiefs and headmen. For purposes of administration the colony is divided into provinces. Over each province a Government Agent presides, sub-divisions of provinces at important centres being in charge of Assistant Agents. The details of government in rural districts are delegated to native officers whose designations vary in different parts of the colony. We are at present concerned only with the low-country of the west, where we have seen that the most exalted native rank is that of Maha Mudaliyar; next come the Mudaliyars of the Governor's Gate, a title of honour conferred in recognition of public services; Mudaliyars of the Atapattu who have jurisdiction over the subdivisions of provinces in subordination to the Assistant Government Agents or other officers of the civil service; various other Mudaliyars with duties attached to a number of offices, the title serving to indicate their rank and precedence. Next come several classes of Mohandirams, who are the lieutenants of the Mudaliyars, and below them come the Arachchis who have charge of small subdivisions or villages. By means of these various officers the orders of the Government are executed in areas difficult of access and where the conditions of life are still primitive. The methods in principle are the same as those of the English in feudal times, and although they may seem archaic to the stranger, he who is acquainted with Ceylon understands how well suited they are to the conditions of life prevailing among the rural Sinhalese, and how much more acceptable to the people are their own time-honoured customs than the latest elaborations of theoretically perfected administration. By these native officers agricultural pursuits are supervised,

The Maha Mudaliyar

Administration of rural districts

303. RESIDENCE OF THE MAHA MUDALIYAR, SIR SOLOMON DIAS BANDARANAIKE.

304. VILLAGE SCENE VEYANGODA.

305. ENTRANCE TO RESIDENCE OF THE MAHA MUDALIYAR.

306. A CORNER IN THE MAHA MUDALIYAR'S PARK.

Main Line *Veyangoda*

revenue collected, crime suppressed, roads maintained and all public affairs watched over with a sort of patriarchal authority which the villager appreciates and understands. In their very uniforms oriental customs are maintained. The tunic of a Mudaliyar is of silk, long and ornamental, with a large number of gold loops and buttons, a sword belt bedecked with gold lace and a sword with gold hilt and scabbard of silver inlaid with gold. The Maha Mudaliyar's uniform is of a similar character but of velvet instead of silk. The Mohandirams wear uniforms similar to the Mudaliyars, except that their sword belt is of plain gold lace. The Arachchis have silver loops and trimmings. These official dresses are emblematic of rights and privileges as well as of authority; they and the system they represent are an important relic of the ancient government of the country which the British wisely recognise and perpetuate. Nor is this government of the Sinhalese villager through his own chieftains limited to matters affecting agriculture and revenue; a system of village judicial courts known as Gansabhawas provides for the settlement of all trivial disputes and the punishment of minor offences. Over these tribunals are set native presidents and itinerating magistrates appointed by the Government. All courts, revenue offices, dispensaries, schools and other Government institutions are periodically inspected by the Government Agent. The system varies little in the Kandyan and the Northern and Eastern Provinces save in the titles borne by the officers or chiefs.

Veyangoda has long been associated with the name of the chief headman of the low-country, as the following quotation from Tennent's "History of Ceylon," published half a century ago, will show. "At Veyangoda, twenty-five miles from Colombo, the residence of Don Solomon Dias Bandaranaike, one of the Mudaliyars of the Governor's Gate, affords the most agreeable example of the dwelling of a low-country headman, with its broad verandahs, spacious rooms and extensive offices, shaded by palm groves and fruit trees. The chief himself, now upwards of eighty years of age (1859) is a noble specimen of the native race, and in his official costume, decorated with the gold chains and medals by which his services have been recognised by the British Government, his tall and venerable figure makes a striking picture." Sir Solomon Dias Bandaranaike, the grandson of this fine old Sinhalese gentleman, has added to the attractions of the ancestral property at Veyangoda by the addition of a horse breeding establishment, a deer run, and modern arrangements for the breeding of high class stock.

In the neighbourhood there are two ancient Buddhist foundations of the period of King Walagambahu (100 B.C.): Attangalla Wiháre, six miles from the railway station on the

Main Line road to Ruangella; and Warana Rock Temple, situated in a very picturesque spot, about five miles distant. There are double-bullock coaches running between Veyangoda and the Attangalla Wiháre for the conveyance of passengers; or single hackeries can be hired at about threepence per mile.

Mirigama *164 feet*

MIRIGAMA (30m. 54c.).—To the traveller proceeding to Kandy for the first time the lowland scenery, as the train proceeds from station to station, is an ever fascinating panorama. He cannot fail to feel enchanted by the alternating scenes of primitive husbandry, glimpses of villages embosomed in palms, magnificent groups of tropical trees, and particularly with the effect of the masses of thick forest broken up at frequent intervals by deep recesses devoted to the cultivation of paddy. From November to January, when the corn is rising from its watery bed, snipe and other aquatic birds appear in large numbers between Veyangoda and Rambukkana and afford excellent sport. In February and March the attention is arrested by the quaint operations of harvest, which are conducted with a ceremonial to be illustrated and described later in connection with the Kandyan villages.

Cultivation of the cocoanut

The country around Mirigama is very favourable to the cultivation of the cocoanut, as is evidenced by the remarkable yield of fruit on many of the trees. It is not often, however, that the traveller can spare the time to inspect the various features of interest in this important branch of tropical agriculture, but he may as he passes through it welcome some account in these pages supplemented by illustrations that belong to the district. Its ubiquity is often the only thing noticed by the visitor about the cocoanut palm, and from this arises the erroneous supposition that it is an indigenous plant, whereas the native saying that it will not flourish away from the sound of the human voice is nearer the truth. The cocoanut is the chief source of Sinhalese wealth; but unlike cinnamon it depends upon man for its existence, and if left to nature pines and dies. It is true, therefore, that wherever you see the cocoanut palm there is population. Although European colonists have considerably extended its cultivation it is preeminently the national tree, the friend of the natives, all of whom share in its benefits, from the wealthy owner of tens of thousands of trees to the humble possessor of a tithe of one. There are few gifts of the earth about which so much may be said; its uses are infinite, and to the Sinhalese villager all sufficient. "With the trunk of the tree he builds his hut and his bullock-stall, which he thatches with its leaves. His bolts and bars are slips of the bark, by which he also suspends the small shelf which holds his stock of home-made utensils and

307. MR. W. H. WRIGHT'S COCOANUT ESTATE. THE BUNGALOW AND GARDEN.

308. THE DRYING CHAMBERS.

309. COCOANUT SEEDLINGS.

310. BASKET CAGES FOR SOAKING THE HUSKS.

Main Line
Mirigama

vessels. He fences his little plot of chillies, tobacco and fine grain, with the leaf stalks. The infant is swung to sleep in a rude net of coir-string made from the husk of the fruit; its meal of rice and scraped cocoanut is boiled over a fire of cocoanut shells and husks, and is eaten off a dish formed of the plaited green leaves of the tree with a spoon cut out of the nut-shell. When he goes fishing by torch-light his net is of cocoanut fibre, the torch or chule is a bundle of dried cocoanut leaves and flower-stalks; the little canoe is the trunk of the cocoa-palm tree, hollowed by his own hands. He carries home his net and string of fish on a yoke, or pingo, formed of a cocoanut stalk. When he is thirsty, he drinks of the fresh juice of the young nut; when he is hungry, he eats its soft kernel. If he have a mind to be merry, he sips a glass of arrack, distilled from the fermented juice, and he flavours his curry with vinegar made from this toddy. Should he be sick, his body will be rubbed with cocoanut oil; he sweetens his coffee with jaggery or cocoanut sugar, and softens it with cocoanut milk; it is sipped by the light of a lamp constructed from a cocoanut shell and fed by cocoanut oil. His doors, his windows, his shelves, his chairs, the water gutter under the eaves, are all made from the wood of the tree. His spoons, his forks, his basins, his mugs, his salt-cellars, his jars, his child's money-box, are all constructed from the shell of the nut. Over his couch when born, and over his grave when buried, a bunch of cocoanut blossom is hung to charm away evil spirits."*

Uses of the cocoanut

The marvellous bounty of the cocoanut palm has been gracefully summarised by the poet as

> "clothing, meat, trencher, drink, and can,
> Boat, cable, sail, mast, needle, all in one."

Export of oil and fibre

As an object of commerce cocoanut oil, of which upwards of 5,000,000 gallons are annually exported, holds the first place. Next in importance is the fibre of the husk known as coir. This is exported to the extent of about 10,000 tons annually. Machinery enters to a small extent into its preparation; but primitive methods are still in vogue, especially on the coast. In the backwaters cages or basket-work enclosures constructed of thin bamboo are placed as seen in our illustration (Plate 310) and into these the husks are thrown and left to ferment in the brackish water, after which they are taken out, dried in the sun and the fibre beaten free by women and children. The export of coprah (the dried kernel of the nuts) amounts annually to about 375,000 cwt., while that of

* This charming description of the Sinhalese villager's necessities supplied by this bountiful palm is from the pen of the late Mr. John Capper

Main Line *Mirigama* the desiccated nut for confectionery amounts to upwards of 16,000,000 lbs. From this recital of figures it will be rightly surmised that a very small proportion of the annual yield of nuts leave the country in their natural state, nearly all the export trade being in manufactured products. One thousand millions is a reasonable estimate of the year's supply of cocoanuts in Ceylon, about two fifths of which are exported in the form of oil, coprah, confectionery and husked fruit, the remainder being consumed by the population chiefly as food and drink.

Cocoanut mills In Colombo there are mills containing machinery of the most powerful and ingenious character for the expression of the oil from the cocoanuts. Their design and construction are the jealously guarded secret of the firms who own them, and a mystery to the general public; but the "chekku" or Sinhalese mill illustrated by plate 311 will not escape the notice of the stranger. There are about three thousand of them in *The chekku* Ceylon. This primitive apparatus consists of a large mortar, generally of hewn stone, but sometimes of iron or wood, with a pestle worked by a lever which is drawn in a circle by a pair of bullocks. The lever is simply the straight trunk of a tree trimmed at the root end in such fashion as to fit a groove in the mortar around which it works. The pestle is so shaped and is attached to the lever in such a manner that the circular movement of the bullocks results in grinding and pressing the coprah or dried kernels in the mortar, causing the oil to flow out at the vent which is visible in our picture. The wretched bullocks are often overworked, for the Sinhalese, though usually kind and even indulgent to children, do not exhibit these qualities in their treatment of the lower animals. The rude construction of the apparatus, weighted at the end of the lever with roughly hewn rocks upon which the scantily clad driver disports himself, and the ear-splitting creaks of the timber as the poor little bullocks communicate motion to the pestle by means of their humps form one of those typical Oriental scenes which have not changed for a thousand years, and victoriously hold their own against the innovations of the foreigner even in this age of scientific appliances.

Very different from the cattle kept by the poor villager are the magnificent animals met with on some of the large estates. The specimen introduced in plate 312 was photographed on the estate of Mr. W. H. Wright, at Mirigama, through whose courtesy I have been able to illustrate the bungalow, garden, drying chambers, seedlings and trees in full bearing, as exemplifying cocoanut cultivation on a large scale.

The average yield per annum of a cocoanut tree is about

311. THE CHEKKU OR OIL MILL.

312. SINHALESE HEAVY DRAUGHT-BULL.

313. A PROLIFIC TREE.

314. A COCOANUT GROVE.

315. A CROP OF COCOANUTS.

Mirigama

fifty nuts, but exceptionally prolific trees are common enough on well cultivated plantations, and of these the yield may reach one hundred and fifty or more. A specimen is given in plate 313. It will be observed that at least fifty nuts are clearly visible, and as many more are hidden from view. The yield of this fine tree must be upwards of two hundred in the year. The nature of the soil and the method of cultivation doubtless account for difference in crop as they do in other branches of agriculture.

Fruitful tree

The stranger from Europe often makes his first close acquaintance with the unhusked cocoanut at the railway stations of Ceylon, where little brown urchins, with hatchet in one hand and in the other several nuts suspended by stalks, perambulate the platforms shouting "Kurumba, Kurumba." The thirsty traveller is thus invited to drink the water of the fresh cocoanut, which is at once wholesome, cool and refreshing. Many Europeans add an ounce of whiskey to the pint of water which the kurumba contains and declare that thus adulterated it is a drink for the gods. It is also regarded by many as an excellent preventive of gout. The convenience of the beverage when travelling in this thirsty country is great; for one has but to shout "Kurumba," when for a few cents some obliging native is generally found ready and willing to ascend a tree and bring down the grateful nut.

Kurumba

After the water has been drawn off milk may be obtained from the fresh nut by grating the soft white kernel and squeezing the pulp thus obtained in a cloth.

Husking the nuts

When we see the size of the unhusked cocoanut and feel its weight we are not a little surprised to learn that the usual rate for stripping the nuts of the husk is fifty cents or eightpence per thousand. A cooly accustomed to the work will husk a thousand in twelve hours, a hard day's work for any man, and more than a European labourer would like to do for the money. A pointed crowbar is placed upright in the ground and with singular dexterity the cooly brings down the nut upon the point, and pressing it obliquely, tears off the husk with a jerk. The fresh undried nut is used only as food introduced into curries or puddings, the nuts intended for coprah, desiccating, or shipping whole being dried for some two or three weeks before being husked or otherwise treated.

Local accommodation

At Mirigama the traveller is accommodated in a neat little rest-house containing four bedrooms and the usual dining hall and verandahs. It is situated a mile from the railway station in an elevated position commanding beautiful scenery. Food can be obtained here without being ordered in advance. Good hackeries can be hired at twenty-five cents or fourpence a mile.

The manufactures comprise baskets, such furniture and

Main Line
Mirigama

bullock-conveyances as are required for local use, and desiccated cocoanut to the extent of about one hundred tons a month. There are plumbago mines in the district from which about one hundred and fifty tons per month are despatched by rail. Betel leaf is also grown for the supply of distant markets to the extent of about six tons per month. The goods and passenger traffic at Mirigama testify to a very flourishing district—about 70,000 passengers and 8,000 tons of freight bringing a total income of about 100,000 rupees.

Antiquities

The antiquities of the district consist of Buddhist *wiháres* of varying periods, the most interesting being the Maladeniya, three and a half miles from the railway station. This, like so many others, is built upon a rock three hundred feet high and commands a good view. It is said to date from the reign of Walagambahu in the first century B.C.

At Mirigama the foot-hills that surround the mountain zone begin to appear and the Maha-oya flows gracefully amongst them, adding considerable charm to the landscape.

Ambepussa
182 *feet*

AMBEPUSSA (34m. 45c.).—Ambepussa possesses the general characteristics of Mirigama, and these need not be again described; but the area served by the railway station is not so large. The village from which it derives its name is four miles away upon the old highway to Kandy, whereas the station in reality is situated in the village of Keendeniya. Ambepussa was a place of importance in earlier times, and owns a rest-house more than usually capacious, built upon an eminence overlooking charming country and possessing extensive grounds. It is, however, essential for the traveller to give notice of his intended arrival if he is likely to require provisions. The country here becomes more mountainous and the Maha-oya runs a wild and tortuous course. The climate is exceedingly hot. Good snipe shooting is to be had from November to February as well as hare, wild boar and deer.

Alawwa
190 *feet*

ALAWWA (40m. 24c.).—Alawwa is one of the least important of the main line stations. The scenery, however, becomes more varied in character as we pass through this district. The railway runs parallel to the Maha-oya, which affords opportunities to the snap-shotter; for there are many exquisite vistas between the clumps of bamboo that decorate the banks; and with the present day rapid lenses and focal-plane-shutters photography from a moving train is not impossible, as many of the illustrations in this volume prove. Before the railway opened up this district to cultivation it was so malarious that it is said that every sleeper laid took its toll of a human life, so terrible was the death rate from the fever-laden miasma of some of the tracts of jungle-land that had to be penetrated.

316. UTUWANKANDA.

317. ROAD SCENE, KÉGALLE DISTRICT.

318. KÉGALLE: IN THE VILLAGE.

319. THE TOLL BAR.

320. VILLAGE SCENE, KÉGALLE.

321. IN THE VILLAGE OF KÉGALLE.

Main Line Polgahawela 244 feet

Polgahawela (45m. 34c.).—Polgahawela is the junction station for the northern line. Passengers are afforded every facility for comfort. There is also a rest-house quite near the station fitted with bedrooms and provided with light refreshments. The agriculture of the district is the same as described in connection with Mirigama, with the considerable addition of plantains, which are grown here extensively for markets which are brought into reach by the railway, about one hundred and fifty tons being despatched in the course of each month. This station serves the large and important district of Kégalle, the distance to the town of Kégalle being ten miles in a southerly direction, and to which there is a mail-coach service conveying European passengers for a fare of two rupees. The traveller who is intending to see all the most interesting and beautiful places in Ceylon should not omit Kégalle from his itinerary. It provides a pleasant excursion from Kandy either by motor car or by rail to Polgahawela and thence by coach. The situation of the town is lovely and the scenery by which it is encompassed is exquisite, while the antiquities scattered throughout the district are too numerous to mention here.* One of the most interesting, however, is so near to Polgahawela, being only two and a half miles distant on the coach road to Kégalle, that some reference to it must be made. This is an old Buddhist temple known as Wattárama, built in the third century and endowed with the lands and villages around it by King Gothábhaya. Its age is attested no less by ancient writings and traditions than by the interesting remains.

Kégalle

Antiquities

Besides the ruins of the original edifice, consisting of large monolith pillars and various steps and door-frames, there is a group of buildings of various later dates composed partly of ancient materials.

About a mile from the railway station at Galbodagamakanda may be seen twelve granite pillars, the only remains of a beautiful palace said to have been built by King Bhuwenake Bahu II., in A.D. 1319, for his sixty-seven beautiful queens!

Talipot palms

A large number of Talipot Palms are to be seen between Polgahawela and Kandy; and fortunate will the traveller be who happens to pass through this district when a large number of them are in flower. The botanical world offers no more beautiful sight than this. The period when it may be enjoyed is, however, quite uncertain, as the flower bursts forth once only in the lifetime of the tree when it is approaching its hundredth year. It occasionally happens that scores of trees

* The antiquarian who explores this district should provide himself with a copy of the "Report on the Kégalle district" by the Archæological Commissioner; obtainable at the Government Record Office, Colombo; price, six rupees.

Main Line

are in flower at one time, while at another not one may be seen. We shall fully discuss the characteristics and uses of this queen of palms when we reach Peradeniya. It may, however, be observed here that its leaves are much used in the construction of camps for the officers of the Survey Department, and the supplies for this purpose are mainly drawn from the neighbourhood of Polgahawela.

Rambukkana
290 feet

Rambukkana (52m. 11c.).—At Rambukkana the ascent into the Kandyan mountains begins, and the beauty of the landscape approaches the sublime. If Ceylon presented no other spectacle of interest to the traveller it would still be worth his while to visit Kandy if only to see the panorama that unfolds itself as the train moves upward in its winding and intricate course on the scarped sides of the mountains overlooking the lovely Dekanda valley. Two powerful engines are now attached to our train, one at either end, and so sharp are the curves that it is frequently possible for the passenger seated in the train to see both; or from his seat to take a photograph including in the landscape a large portion of the train in which he is travelling, as in plate 326. At one moment, on the edge of a sheer precipice, we are gazing downwards some thousand feet below; at another we are looking upwards at a mighty crag a thousand feet above; from the zigzags by which we climb the mountain sides fresh views appear at every turn; far-reaching valleys edged by the soft blue ranges of distant mountains and filled with luxuriant masses of dense forest, relieved here and there by the vivid green terraces of the rice fields; cascades of lovely flowering creepers, hanging in festoons from tree to tree and from crag to crag; above and below deep ravines and foaming waterfalls dashing their spray into mist as it falls into the verdurous abyss; fresh mountain peaks appearing in ever-changing grouping as we gently wind along the steep gradients; daring crossings from rock to rock, so startling as to unnerve the timid as we pass over gorges cleft in the mountain side and look upon the green depths below, so near the edge of the vertical precipice that a fall from the carriage would land us sheer sixteen hundred feet below; the lofty Talipot is flourishing on either side; the scattered huts and gardens, and the quaint people about them, so primitive in their habits which vary little from those of two thousand years ago—these are some of the features of interest as we journey into the Kandyan district.

Scenery of the pass

The precipitous mountain of Allagalla which we illustrate by plate 325 is the most conspicuous feature of the landscape. Our train creeps along upon its steep side of granite. The track is visible in our picture (Plate 324) like a belt passing

324. SENSATION ROCK.

325. ALLAGALLA. THE STREAK OF FIRE.

326. THE REAR OF THE TRAIN WHILE IN MOTION, PHOTOGRAPHED FROM A CARRIAGE WINDOW NEAR THE FRONT ENGINE.

Main Line
Allagalla

around the rock. The peak towers aloft 2,500 feet above us, while the beautiful valley lies a thousand feet below. On the far side of that peak lies Hataralivadda, a warm but radiant valley, where primeval manners and customs are yet uninfluenced by the march of western civilisation. A glance at our illustrations of this district, which can be found by reference to the index, will enable us, as it were, to look round the corner; but further reference to Hataralivadda will come later.

Allagalla is always majestic, but most beautiful immediately after excessive rainfall, when it is literally besprinkled with cataracts, some of which burst forth many hundreds of feet above the railway, and dash into the valleys some thousand feet below, increasing in volume and gathering enormous impetus as they pass under the line in deep fissures. The height of Allagalla is 3,394 feet. Tea grows upon its steep acclivities, and those who are occupied in its cultivation on these giddy heights are enviable spectators of the most varied and beautiful atmospheric scenes that are to be found in Ceylon. Unsettled weather is extremely frequent and is productive of an endless variety of cloud and storm effects over the wonderful valley which undulates below until in the far distance it is backed by the rugged mountains opposed to Allagalla and which reach a greater height. At one time a vast sea of mists is rolling in fleecy clouds over the lowland acres and the summits of the hills are standing out from it like wooded islands; at another every shape of the beautiful landscape is faultlessly defined and every colour is vivid beneath the tropical sun; then an hour or two will pass and rolling masses of dense black vapours will approach the mountain while the sunbeams play on the distant hills; now the sun becomes obscured, a streak of fire (Plate 325) flashes through the black mass and immediately the whole mountain seems shaken by the terrific peal of thunder—thunder of a quality that would turn any unaccustomed heart pale. Then follows a downpour at the rate of a full inch an hour; the cascades turn to roaring cataracts, the dry paths to rushing torrents and the rivulets to raging floods. The rice-fields suddenly become transformed into lakes and the appearance of the valleys suggests considerable devastation by water; but it is not so: the torrent passes away almost as suddenly as it comes, and the somewhat bruised and battered vegetation freshens and bursts into new life as the heavy pall of purple cloud disperses and the gleams of the golden sun return to cheer its efforts. That tea or anything else should grow on these rocky slopes is one of the marvels of this wonderful land.

Our attention will perhaps be mostly attracted to the Dekanda valley (Plate 327). The terraced rice-fields, the beautiful trees, plants and creepers upon the slopes beneath us, the

Main Line

distant mountains rising in tiers on all sides and o'erhung with vapours whose forms and contrasts of tone from the deepest black to the purest white are almost always present, the curious shapes displayed by the heights, the Camel Rock, the Bible Rock and Utuwankanda all these contribute to make our slow progress seem all too rapid. Utuwankanda, the curious crag observable in plate 327, and a close view of which is given in plate 316, was in the early sixties the stronghold of a famous Sinhalese bandit, who for years terrorised the district, and whose exploits in robbery and murder have already reached the legendary stage. Sardiel was of small stature and one would have expected an ordinary boy of fourteen to prove his match. Originally a barrack boy in Colombo, detected in theft, he fled and adopted robbery as a profession. He appears to have gathered around him some kindred spirits, and to have fixed on Utuwankanda as his home. He was dreaded by Europeans and natives alike, showing marvellous resource in stealing arms and ammunition and using them with deadly effect in his nefarious expeditions. After he had so terrorised the district that no contractor would undertake the transit of goods from Colombo to Kandy without an escort, a reward of £100 was offered for his apprehension. The police were powerless against him. He shot six of them on a single occasion. At length he was taken by Mr. F. R. Saunders (now Sir Frederick Saunders), then district judge of Kégalle, who, accompanied by some men of the Ceylon Rifles, fearlessly entered his stronghold. His career ended in his execution by hanging at Kandy.

Utuwankanda

We are now in the freshness of mountain air and have left behind us the steamy low-country, where the simmering heat, although the efficient cause of the beautiful features of the landscape, is nevertheless very trying to our energies. For thirteen miles we have been slowly crawling round the mountain sides, ever moving upwards, till at length, through a narrow pass, we emerge upon one of those ledges of the mountain system which were referred to in the introductory part of this work. There also we saw how the brave Kandyans held their capital for centuries against all the attempts of Europeans to take it. There was an ancient prophecy current amongst them that whoever should pierce the rock and make a road into Kandy from the plains would receive the kingdom as his reward. The prophecy was at length fulfilled by the British, who made the road, pierced the rock and secured the safe and permanent possession of the prize. The scene of the exploit is now before us. From the train we may see the road and the pierced rock as illustrated by our plate. The eminence rising above this rock is known as Scouts' Hill from the circumstance that the Kandyans jealously guarded this gate to

An ancient prophecy fulfilled

327. THE DEKANDA VALLEY. PHOTOGRAPHED FROM THE TRAIN WHILE IN MOTION.

328. THE FULFILMENT OF A PROPHECY

329-336. ROAD SCENES AT KADUGANNAWA.

their kingdom with their forces always in readiness, should an enemy appear from the low-country. Each inhabitant was subject to sentinel duty and thousands were kept at posts overlooking the plains around, many even having to keep their watch on the tops of trees commanding extensive views of the whole country round, so that no person could get either in or out of the kingdom unobserved and without permission. Indeed, so jealous were the apprehensions of the Kandyan monarch when the British appeared in Ceylon that a strict system of passports from one district to another was adopted. **Main Line**

The lofty column observable in our plate comes into view as a signal that we have arrived at the top of the pass. Both road and rail here converge and make their entrance into the Kandyan country together, the road being most picturesque at its entrance to Kadugannawa (Plate 338). The monument is not, as is often supposed, in commemoration of the introduction of the railway, but a memorial to Captain Dawson of the Royal Engineers, who planned and superintended the construction of the road. It was erected by public subscription in 1832. *The Dawson monument*

KADUGANNAWA (65m.)—At Kadugannawa we are at once in most interesting Kandyan country, its chief attractions to us being the singular beauty of the road scenery and the historical temples in the district. Plate 337 has for its subject the bazaar and the railway near the station. Nos. 329 to 336 and 339 are introduced to give some idea of the character of the road between Kadugannawa and Peradeniya. It will be noticed that the railway runs parallel to this road in several places, the photographs being taken to illustrate both road and rail. **Kadugannawa** *1,690 feet*

Now that we have reached the region where both climate and opportunity combine in offering inducements to the traveller to visit the interesting *wiháres*, *pansalas* and *dewáles* which are so closely associated with Buddhist life and thought in Ceylon, it is fitting to pause for a moment for the definition of terms with which we must now become familiar.

Wiháre literally and strictly means a temple of Buddha with an altar over which is placed an image of the Buddha. In general use, however, the term includes three or four buildings: the *pansala*, or abode of the priests; the *dágába*, or dome-shaped monument, which usually enshrines some relic; the *bodhimaluwa*, or platform and altar surrounding a sacred bo-tree, and the *wiháre* or temple of the image. In large *pansalas*, accommodating a number of monks, there is usually a *póya-gé* or hall in which the monks recite their confessions. To some of the temples there is also attached a *bana maduwa*, or preaching hall, where the Buddhist scriptures are read and expounded. *Wiháres*

The history of the *dewále* offers a striking example of the adoption and absorption by a conquering religion of deities

Main Line
Kadugannawa Dewales

previously in possession of the field. As Rome took to herself many of the deities of the Hellenic world, and as even later religious systems are not altogether untinctured by those they have superseded, so the victorious Buddhism that invaded Ceylon in the early part of the third century B.C. felt the influence of the Hindu gods worshipped by the earlier colonists and by the Tamils who came into the island at a later date. It was impossible, however, for the self-denying faith of Buddha to incorporate in its mild and humane cult repugnant features of the dethroned faith. The only course then was to substitute for their objectionable characteristics others more in conformity with the precepts of Gotama. In this way Vishnu, the second person of the Hindu trinity, becomes the tutelary deity of the island, while the third person, Siva, adopted under the name of Nata, is the Expected of the next *Kalpa,* the new Buddha who is to reign in succession to the present. Kataragam, the Hindu god of war, is honoured for the aid given by him to Rama, when the latter invaded Ceylon and defeated the demon-king Ravana in order to rescue Sita from captivity. To these three deities, and to Pattini, the goddess of chastity, the majority of the *dewáles* will be found to be dedicated.

Alutnuwara

The famous Alutnuwara *dewále* is about five and a half miles on the Colombo side of Kadugannawa, the first four miles of the journey being on the main road and the remaining part by paths through gardens and fields. Unlike most *dewáles* this one is dedicated to the chief of all the Ceylon demons. It was originally a Vishnu *dewále* and its history dates from the reign of Parákrama Bahu, A.D. 1267, tradition carrying it back some centuries earlier. At the present day a hill is pointed out, near the bridge which spans the Hingula Oya at the foot of the Kadugannawa pass, upon the top of which Wáhala Bandára Deviyó, the dread demi-god, rested waiting until the present *dewále* was built, where he is believed still to reside. He is said to have miraculously removed a massive rock, eight hundred feet high, and to have cleared the ground for the erection of the temple. At this day Bandára is greatly feared.

Pilgrims possessed by demons

"Pilgrims from every part of the island repair to this temple during all seasons of the year, hoping to get relief from some demon influence, with which they suppose themselves to be afflicted, and which appears to them to be irremovable by any other means. This is especially the case with those persons, most frequently women, who are supposed to be possessed by a demon. Dancing, singing, and shouting without cause, trembling and shaking of the limbs, or frequent and prolonged fainting fits are considered the most ordinary symptoms of possession by a demon. Some women, when under this imaginary influence, attempt to run away from their homes, often

337. KADUGANNAWA.

338. ROAD SCENE: ENTERING KADUGANNAWA.

339. ROAD SCENE: KADUGANNAWA.

340. ROAD SCENE: KADUGANNAWA.

using foul language, and sometimes biting and tearing their hair and flesh. The fit does not generally last more than an hour at a time; sometimes one fit succeeds another at short intervals; sometimes it comes upon the woman only on Saturdays and Wednesdays, or once in three or four months; but always invariably during the performance of any demon ceremony. Main Line Kadugannawa

"On these occasions temporary relief is obtained by the incantations of the *Kattádiyá;* but when it appears that no incantations can effect a permanent cure, the only remaining remedy is to go to *Gala-kepu Dewále*, where the following scene takes place. When the woman is within two or three miles of the temple, the demon influence is supposed to come on her, and she walks in a wild, hurried, desperate manner towards the temple. When in this mood no one can stop her; if any attempt it, she will tear herself to pieces rather than be stopped. She walks faster and faster, as she comes nearer and nearer to the holy place, until at last, on reaching it, she either creeps into a corner and sits there, crying and trembling, or remains quite speechless and senseless, as if overpowered by extreme fear, until the *Kapuwa* begins the exorcism. Sometimes she walks to the temple very quietly without any apparent influence of the demon on her, and that influence seems to come upon her only when the exorcism begins. Casting out demons

"The principal room of the temple is partitioned off by curtains into three divisions, the middle one of which is the *sanctum sanctorum* of the god, as the demon chief is generally called. The *Kapuwa* stands outside the outermost curtain with the woman opposite to him. After the offerings of money, betel leaves, and silver ornaments have been devoutly and ceremoniously laid in a sort of small box opposite to the *Kapuwa*, he tells the god, as if he were actually sitting behind the curtain at the time, in a loud and conversational tone, and not in the singing ornamental style of invocations made to other gods and demons, that —— (the woman) has come all the way from —— (the village) ——, situated in —— (the kóralé or district), to this temple for the purpose of complaining to his godship of a certain demon or demons, who have been afflicting her for the last —— years; that she has made certain offerings to the temple, and that she prays most humbly that his godship may be graciously pleased to exorcise the demon, and order him never to molest her again. In this way he makes a long speech, during which the woman continues trembling and shaking in the most violent manner, sometimes uttering loud shouts. Presently the *Kapuwa* puts to her the question, 'Wilt thou, demon, quit this woman instantly, or shall I punish thee for thy impudence?' To this she sometimes replies, still trembling and shaking as before, 'Yes, I will leave her for

Main Line
Kadugannawa

ever;' but more generally she at first refuses; when this happens, the *Kapuwa* grasps in his right hand a good stout cane and beats her most mercilessly, repeating at the same time his question and threats. At last, after many blows have been inflicted, the woman replies 'Yes, I will leave her this instant;' she then ceases to tremble and shake, and soon recovers her reason, if indeed she had ever lost it. So she and her friends return home congratulating themselves on the happy result of their journey—a result which is invariably the same in the case of every pilgrim to the temple.

Flogging disobedient demons

"We know thirty or forty women who have made this pilgrimage, only two of whom have ever again shown any symptoms of the return of demon possession. It is said that some thirty or forty years ago, especially during the time of the Kandyan Kings, four bundles of canes were left at the temple by the *Kapuwa* every evening before he returned home; that during the night loud shouts and cries and wailings were heard proceeding from the temple, and that the next morning, instead of bundles of canes, there were only small bits of them found dispersed here and there in the premises, as if the canes had been broken in flogging disobedient demons."*

Gadaladeniya

Gadaladeniya is within easier reach of Kadugannawa. Two and a half miles distant, upon the main road to Kandy, at a place called Embilmigama, near the sixty-fifth mile stone from Colombo, a pathway on the south side leads to a typical temple village, three-quarters of a mile from the main road. Here on a small hill will be found one of the most interesting and picturesque *wiháres* in Ceylon, the Gadaladeniya. A considerable portion of the building is original and dates from A.D. 1344. A most pleasant excursion can be made to this temple by driving from Kandy, seven miles, or by rail to Kadugannawa, and thence by hackery, the cost of which is thirty cents a mile. This historical place is fully illustrated in plates 443, 461, 462 and 463, and an architectural description of it will be found on pages 341 and 342.

Lankatilaké

The most beautiful of all the Kandyan temples, the Lankatilaké, may be reached by continuing the bridle path for about two and a half miles past Gadaladeniya. It is hoped that at an early date this bridle path will be converted into a cart road, when it will be possible to drive from Kandy to both these ancient temples. Lankatilaké may also be reached from Kandy *viâ* Peradeniya Junction, four and a half miles, and thence by a minor road to Dawulagala, three and a half miles, after which a footpath must be taken for the last mile. This temple is illustrated by our frontispiece and plates 459 and 460; its architecture is described on pages 337 and 338.

* Extract from the Diary of Mr. R. W. Ievers.

341. VILLAGE HEADMEN: KADUGANNAWA.

342. SCENE AT KADUGANNAWA.

343. IN A KANDYAN VILLAGE.

344. RODIYAS AT UDUGALPITIYA.

Main Line
Kadugannawa

Embekké *dewále* is nearly a mile distant by bridle path from Dawulágala. Architecturally this temple is very interesting. See plates 454, 447 and 450, and description on pages 329 and 330.

Still another romantic and historical spot is to be reached by turning off the main road at the same place, namely Embilmigama, about two and a half miles from Kadugannawa, and at the sixty-fifth mile stone from Colombo; but this time we take the minor road on the north side leading to Siyambalagoda (three miles), and from this village it is three-quarters of a mile walk to Dodanwala Maha *dewále,* illustrated by plates 472 and 473, and described on page 350.

Rodiyas

Between Kadugannawa and Gadaladeniya there is a small hamlet known as Udugalpitiya occupied by Rodiyas, a tribe of natives so degraded from time immemorial that even under the present beneficent rule of the British they have been unable to free themselves from the contempt and complete social ostracism which have always been the portion meted out to them by the rest of the native inhabitants of the country. No one knows why these poor wretches, for perhaps thousands of years, have been denied all compassion and treated with the utmost inhumanity, yet the stigma is there, and under the system of government of native communities through their own chiefs, which in most respects is admitted to be wise and excellent, the old prejudice is likely to remain. We can give no better account of these miserable outcasts than that of Tennent, written half a century ago.

"They were not permitted to cross a ferry, to draw water at a well, to enter a village, to till land, or learn a trade, as no recognised caste could deal or hold intercourse with a Rodiya. Formerly they were not allowed to build houses with two walls or a double roof, but hovels in which a hurdle leaned against a single wall and rested on the ground. They were forced to subsist on alms or such gifts as they might receive for protecting the fields from wild beasts or burying the carcases of dead cattle; but they were not allowed to come within a fenced field even to beg. They converted the hides of animals into ropes, and prepared monkey-skins for covering tom-toms and drums, which they bartered for food and other necessaries. They were prohibited from wearing a cloth on their heads, and neither men nor women were allowed to cover their bodies above the waist or below the knee. If benighted they dare not lie down in a shed appropriated to other travellers, but hid themselves in caves or deserted watch-huts. They could not enter a court of justice, and if wronged had to utter their complaints from a distance. Though nominally Buddhists (but conjointly demon-worshippers), they were not allowed to go into a temple, and could only pray 'standing afar off.'

Main Line
Kadugannawa
Rodiyas

"Although they were permitted to have a headman, who was styled their *hollo-walhia*, his nomination was stigmatised by requiring the sanction of the common jailor, who was likewise the sole medium of communication between the Rodiyas and the rest of the human race. So vile and valueless were they in the eyes of the community, that, under the Kandyan rule, when it was represented to the king that the Rodiyas had so multiplied as to be a nuisance to the villagers, an order was given to reduce their numbers by shooting a certain proportion in each kuppiyame. The most dreaded of all punishments under the Kandyan dynasty was to hand over the lady of a high caste offender to the Rodiyas; and the mode of her adoption was by the Rodiya taking betel from his own mouth and placing it in hers, after which till death her degradation was indelible.

"Under the rule of the British, which recognises no distinction of caste, the status of the Rodiyas has been nominally, and even materially, improved. Their disqualification for labour no longer exists; but after centuries of mendicancy and idleness they evince no inclination for work. Their pursuits and habits are still the same, but their bearing is a shade less servile, and they pay a profounder homage to a high than a low caste Kandyan, and manifest some desire to shake off the opprobrious epithet of Rodiyas. Their houses are better built, and contain a few articles of furniture, and in some places they have acquired patches of land and possess cattle. Even the cattle share the odium of their owners, and to distinguish them from the herds of the Kandyans, their masters are obliged to suspend a cocoanut shell from their necks by a leathern cord.

"Socially their hereditary stigma remains unaltered; their contact is still shunned by the Kandyans as pollution, and instinctively the Rodiyas crouch to their own degradation. In carrying a burden they still load the pingo (yoke) at one end only, instead of both, like other natives. They fall on their knees with uplifted hands to address a man of the lowest recognised caste; and they shout on the approach of a traveller to warn him to stop till they can get off the road and allow him to pass without the risk of too close a proximity to their persons."

It will be observed from our photograph that they now avail themselves of some privileges that were denied under the Kandyan kings. They have huts of mud walls and palm-thatched roofs, while they do not now appear so scantily clad as required in earlier times. To display their occupations some are holding fish-snaring baskets, while one woman is in the act of spinning a plate in evidence of their traditional art of juggling. We shall notice also that they are people of no mean physique, a feature that occasions us some surprise, considering

345. ROAD SCENE: KADUGANNAWA

346. ROAD SCENE: KADUGANNAWA.

347. THE OLD SATINWOOD BRIDGE.

348. RAILWAY BRIDGE AT PERADENIYA.

Main Line
Kadugannawa

their deprivations. Their ancestry, however, may include some of the bluest of blood, in view of the old system of punishing high caste offenders by casting them into the ranks of the Rodiyas. Sometimes one sees amongst them women of considerable beauty, but our group here given is taken haphazard, and is fairly representative.

Kadugannawa is said to have been a health resort in earlier times, and with its salubrious air, its good supply of pure spring water, the grandeur of its scenery and its proximity to interesting places it is still deserving the attention of Kandyans as a charming suburb.

Peradeniya Junction
1,55 feet

PERADENIYA JUNCTION (70m. 46c.).—Here the fast trains of the main line are divided; the Kandy and Mátalé portion proceeding northwards, and the Bandarawela part to the south with the passengers for Nuwara Eliya and the Uva country. Proceeding in the Kandy train we next come to

Peradeniya New
1,572 feet

PERADENIYA NEW (70m. 86c.).—Upon approaching this station we cross the Mahaweliganga (the great sandy river) by the bridge seen in plate 348. As we cross this bridge we get the view presented by plate 347; it will, however, be observed that a modern stone bridge has now replaced the historical satin-wood bridge which for threescore years and ten was a conspicuous and beautiful ornament in the landscape. This bridge was a remarkable structure; it crossed the river with a single span, in which there was neither nail nor bolt, the whole of the massive woodwork being dovetailed together. It was constructed entirely of beautiful yellow satin-wood, which fifty years ago was so plentiful in the forests of Ceylon that it was commonly used for building purposes. The present structure is of pleasing design, and is perhaps the most ornamental bridge in Ceylon, but it lacks the æsthetic qualities of its predecessor. Under normal conditions the river flows fully seventy feet below the bridge, but at the burst of the monsoon such a mighty torrent rolls between the banks that the bridge then clears the water by about ten feet only.

Peradeniya Gardens

Peradeniya New is the station for the Royal Botanic Gardens of Peradeniya, world-famed for their usefulness and their beauty. Here, in a situation perfectly ideal from whatever point of view it is regarded, is a marvellous collection of living specimens of the flora of the whole tropical world, as well as a great herbarium and museum of Ceylon plants. The term Royal Botanic Gardens, however, stands for something vastly more important than the great show-place of floral wonders which has gained their wide repute. From their inception a century ago they have been organised to foster and assist agricultural enterprise; but in recent years the scope of their

Main Line *Peradeniya Gardens*

usefulness in this direction has been so widened and developed that the title now indicates a government department of botany and agriculture presided over by a director and staff of scientific specialists in botany, chemistry, mycology and entomology, under whose direction all agricultural possibilities are put to the test and experimental culture carried on in various parts of the country. Thus not only are all useful and ornamental trees and plants of other countries introduced into the colony, but technical and scientific advice and instruction are given as to every condition that makes for success in culture, in the treatment and prevention of diseases of plant life and the destruction and prevention of insect pests. In no country is more assistance for agriculturists provided by the Government, whose attitude to the native is truly paternal; for it supplies him with seeds, advice and instruction, free of cost; it cares for his prosperity; finds out what it is desirable for him to grow and experiments upon the product for him; advises him upon every point, and periodically enquires how he is getting on.

Wayside scenes Peradeniya

The Gardens are rather under four miles from Kandy, and the visitor has choice of road or rail. If he chooses the former the drive to and from Peradeniya will not be the least interesting part of the excursion; for the road is not only exceedingly picturesque, as may be gathered by a glance at plates 349, 350 and 354, but presents many quaint scenes. The variety and aspect of the native dwellings, some squalid, others with considerable pretensions to luxury; but all nestling amidst glorious shrubs, trees and creepers, and having their own little gardens prolific of papaws, curry seeds, garlic, pepper, pumpkins, cocoa and sweet potatoes—all in wild profusion. Some are embowered in bread-fruit trees, the foliage of which is in marked contrast to the waving plumes of the cocoanut and other palms amongst which it grows. The fruit, which is very abundant, grows in large green pods, about the size of melons, which nestle beneath each separate crown of leaves. It is used as food by the natives in various preparations; but is, as a rule, disliked by Europeans. Swarms of little brown urchins frolic on the roadside, and add not a little to the picturesqueness of the scene. Pingo bearers walk to and fro with their burdens of fruit and vegetables representing many varieties quite strange to us. The pingo is a long and flat piece of wood from the kitul palm, very tough and pliable. The cooly, having suspended his load to the two ends in baskets or nets, places the stave upon his shoulder at the middle, and is thus enabled by the elastic spring and easy balance of the pingo to carry great weights for a considerable distance. Some pingos are made from the leaf-stalk of the cocoanut palm, which is even more

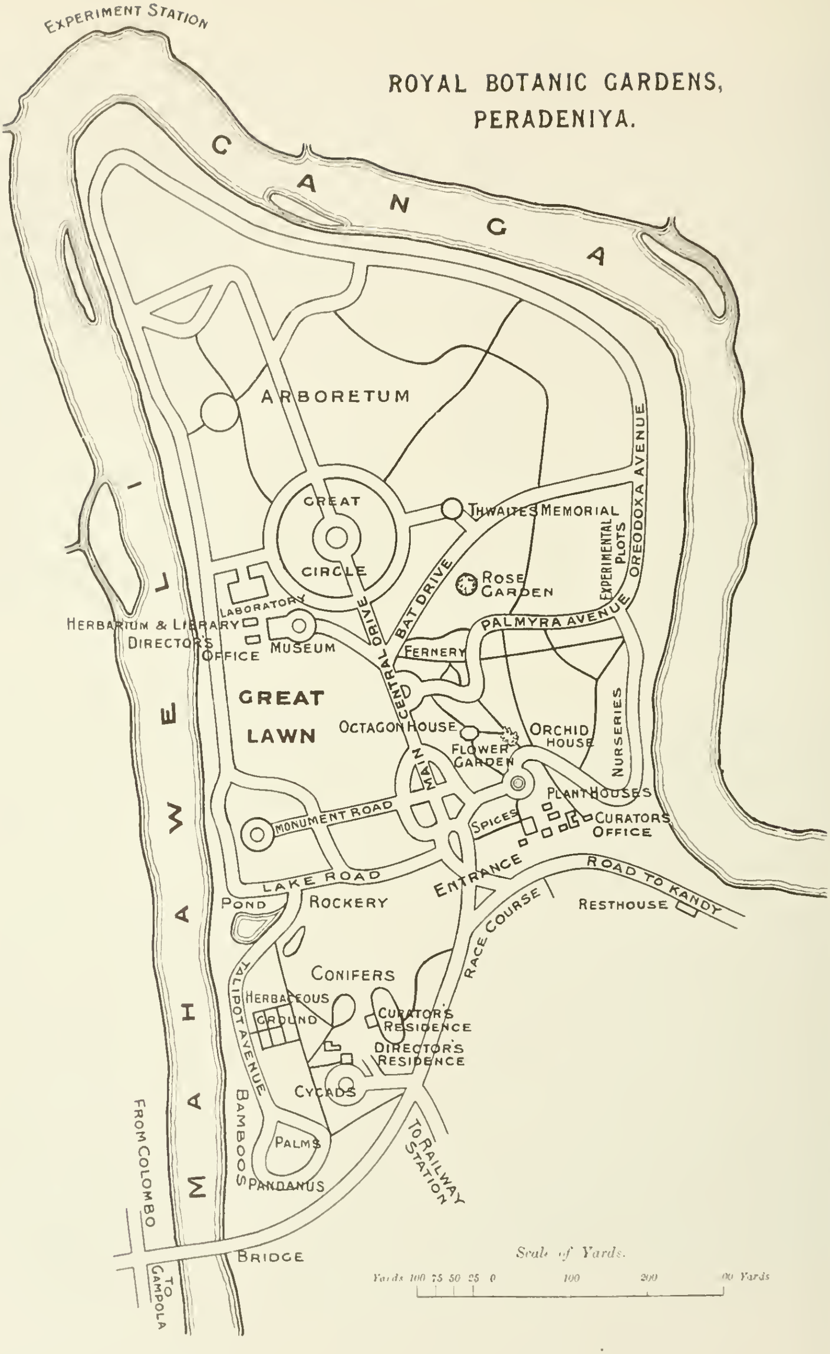
349 PERADENIYA ROAD.

350. PERADENIYA ROAD.

351. THE GRAM VENDOR.

352. A KANDYAN HUT.

ROYAL BOTANIC GARDENS, PERADENIYA.



pliable than the kitul. This is a favourite means of carrying liquids, placed in earthenware chatties attached to the pingo by means of coir. Another familiar roadside character is the gram vendor. She sits patiently during the greater part of the day selling gram by the half-cent's worth to passers-by. As might be conjectured from the size of the little bamboo measure (see plate 351) the gram is sold in very small quantities as a delicacy. It resembles dried peas in appearance, and tastes rather like them. The village silversmith will also attract our attention as we pass along the road; for he works serenely in his open shed with tools of his own construction, and for his furnace a couple of simple native-made earthenware bowls. He does a roaring trade in anklets, nose-rings, bangles and earrings, converting the silver savings of the modest villager into these articles and securing them upon limbs or features, where they continue to represent savings and to gratify vanity until an evil day comes when they are removed by the same hands to be sold and transferred to another thrifty and vain person. This modest worker is more skilful than his primitive methods would lead you to suppose, and can convert your gold or silver coins into useful articles of jewellery while you wait, and wait you should, lest by accident the quality of your metal should deteriorate.

Wayside scene

Another thing which the stranger will notice upon this road is the temporary Buddhist shrine, erected to receive offerings from the devout wayfarer. It is frequently a very modest erection, consisting of a chair surmounted by a frame of bamboo sticks, covered with a few strips of calico, forming a canopy within which is placed a small image of Buddha and a bowl for offerings; at the close of the day the offerings are conveyed to the Temple of the Tooth at Kandy.

For obvious reasons we cannot describe here all the thousand and one things which seize the attention of the traveller upon this interesting road. A day should be given to Peradeniya by every visitor who stays sufficiently long in Kandy to afford it. The best time to set out is the early morning. There is an excellent rest-house near the entrance to the gardens where breakfast and lunch may be obtained.

Royal Botanic Gardens

The gardens are situated within a loop made by the Mahaweliganga, which forms a peninsula of about a mile in length with a minimum breadth of six hundred yards. The enclosure covers one hundred and fifty acres, and the elevation above sea-level is 1,600 feet. The general configuration will be seen by a glance at our plan. The facilities for inspecting the plants could scarcely be improved upon, and although the greatest enjoyment will generally fall to the pedestrian, the roads over which driving is permissible afford good opportuni-

Main Line
Peradeniya Gardens

ties for those who like to take their pleasures lazily. In two particulars only is there need for some little precaution: do not enter thickets or overgrown places where you have not a clear view of the ground you tread, for there are snakes that might not regard you as a friend if trodden upon unawares; but which would not be aggressive if encountered in the open and given reasonable notice of your coming. The pretty snakes that may be seen in the trees are harmless and may be approached. The other precaution is that you must not walk on wet grass if you would avoid being attacked by the bloodthirsty little ground leech of Ceylon. He does not appear after the sun has dried the surface of the ground; for he is quite helpless in the absence of moisture; but after a shower he will appear in his thousands, and it is then advisable to keep to the roads and paths. Insects and birds abound, and with such reptiles as lizards and chameleons of many species excite a never failing interest. The task of exploring the gardens will prove easy enough with the help of our plan, and the directing boards that are erected at the entrance to the various drives and walks. The botanist will find the principal plants and trees labelled.

The red cotton tree

Upon approaching the main entrance there will be noticed quite near the rest-house the fine specimen of the Red Cotton-tree (*Bombax malabaricum*), which we illustrate (Plate 355). This is the tree known locally as Katu-imbul, and is one of the few trees in Ceylon that are deciduous. Its most attractive period is January or February, when it presents a gorgeous spectacle, due to its being literally covered with large fleshy flowers of bright scarlet hue, which it showers in profusion upon the green sward, thus providing for itself the rich setting of a carpet of blossoms. Two months later this tree has an entirely different appearance; the blossoms have departed, the pods have become mature, and bursting, scatter abroad their cotton like flakes of snow. Other notable specimens of this fine tree exist in the grounds of the King's pavilion, Kandy.

Assam rubber trees

On the left of the entrance to the gardens we are now attracted by a grove of Assam rubber trees (*Ficus elastica*). The little plant with its bright green oval leaves, which in England we are accustomed to see in sitting-rooms and conservatories, grows in its native land to an enormous size, and throws out horizontal boughs to an extent of more than fifty feet. It is most remarkable, however, for its snake-like roots, which extend from the base of the trunk to a distance greater than the height of the tree. Sometimes they reach out more than one hundred feet, and in appearance they resemble huge pythons crawling over the surface of the soil. The portion of the root which rises above the surface occasionally reaches

354. PERADENIYA ROAD.

355. RED COTTON TREE.

356. ASSAM RUBBER TREE

357. ENTRANCE TO PERADENIYA GARDENS.

358. THE LODGE: PERADENIYA GARDENS.

359. GROUP OF PALMS: PERADENIYA GARDENS.

360. TALIPOT PALM.

361. TALIPOT PALM, SEVEN YEARS OLD.

362. THE SAME TALIPOT, FOURTEEN YEARS OLD.

363. THE SAME TALIPOT TWENTY-ONE YEARS OLD.

to such a height that a tall man can hide upright behind it; it is not cylindrical, but so flattened that it almost resembles a wall. When these noble trees are wounded, tears trickle down their stems, and harden into the india-rubber of commerce known as Gutta-rambong.

Main Line *Peradeniya Gardens*

We now pass into the stately enclosure where the botanic splendour in which Ceylon is so richly clothed from shore to shore reaches its supreme display. On either side of the entrance (Plate 357) is a tall African palm (*Elaeis guineensis*), the seeds of which yield the palm oil of commerce. The pillars of the gates are apparelled with a graceful creeper from Brazil (*Bignonia unguis*), which flowers in April.

The entrance

Within the gates we obtain our view (Plate 358), which is presented in all the blazing radiance of the tropical sun. The picturesque little lodge, the removal or rebuilding of which, as is proposed, will cause some regret to those of us to whom it has been familiar for very many years, contains the visitors' book, in which we enter our names as we pass. Immediately opposite the gates we are arrested in amazement at the sight of a magnificent group of palms. An example of each kind indigenous to the island, together with many noble specimens of foreign lands, appears in the stately assemblage, wreathed in flowering creepers and surrounded with sprays of elegant ferns (see plate 359), which exhibits the road leading to the right round the oval, and plate 374, which shows the road to the left). To the right is the young Talipot palm with its gigantic fan-shaped leaves, the size of which may be estimated from our plate by comparison with the man standing beneath one. With regard to the growth of this particular tree it may be interesting to observe that in the year 1893, when I took the photograph (Plate 361), this specimen, which is in the gardens, was said to be seven years old. I returned to the same tree in 1900 and obtained the photograph reproduced by plate 362, and again this year, 1907, I obtained that given in plate 363. Our illustrations, therefore, if I was rightly informed in the first instance, represent this palm in its seventh, fourteenth and twenty-first year. It will be observed that in its youth it devotes itself to producing only huge fan-shaped leaves; later a trunk begins to form, which grows straight as a mast to a height of about one hundred feet. The grand white stem is encircled with closely set ring-marks, showing where it has borne and shed its leaves from year to year. The semi-circular fans often have a radius of fifteen feet, giving a surface of about three hundred and fifty square feet. The uses to which these leaves are put are computed by the natives at eight hundred and one, the chief being raincloak and sunshade. Three or four of these leaves form an admirable tent, and are

Magnificent group of palms

The Talipot palm

often employed as such. The literary purpose to which they have for thousands of years been applied is perhaps the most interesting. For this they are cut into strips, and afterwards boiled and dried, when they become what the natives term *ola* or paper. On these strips of *ola* the history of the people and their religious systems have been handed down to us. I have seen manuscripts of this material more than a thousand years old, and yet in perfect condition, with the characters so clear and distinct that it is difficult to realise their vast age.

When the Talipot attains full maturity, it grows somewhat smaller leaves, and develops a gigantic bud some four feet in height. In due course this bursts with a report, and unfolds a lovely white blossom which expands into a majestic pyramid of cream-coloured flowers, which rise to a height of twenty feet above the leafy crown. The fruit which succeeds this magnificent bloom consists of innumerable nuts or seeds. Their appearance indicates that the noble tree is nearing its end. It now begins to droop, its leaves wither, and within a year it falls dead. In our little picture (Plate 364) will be seen a Talipot palm in flower. Robert Knox's quaint description of the Talipot is worth quoting. He says :—

"It is as big and tall as a ship's mast, and very straight, bearing only leaves which are of great use and benefit to this people, one single leaf being so broad and large that it will cover some fifteen or twenty men, and keep them dry when it rains. The leaf being dried is very strong and limber, and most wonderfully made for men's convenience to carry along with them, for though this leaf be thus broad when it is open, yet it will fold close like a lady's fan, and then it is no bigger than a man's arm. It is wonderfully light; they cut them into pieces and carry them in their hands. The whole leaf-spread is round almost like a circle, but being cut in pieces for use are near like unto a triangle; they lay them upon their heads as they travel, with the peaked end foremost, which is convenient to make their way through the boughs and thickets (see plate 365). When the sun is vehement hot they use them to shade themselves from the heat; soldiers all carry them, for besides the benefit of keeping them dry in case it rain upon the march these leaves make their tents to lie under in the night. A marvellous mercy, which Almighty God hath bestowed upon this poor and naked people in this rainy country."

The Talipot Avenue, near the river on the left, and easily found by reference to our plan, is one of the most striking features we shall meet with, its shades of colour in green and gold affording delight to the artistic eye.

All European ideas of a garden must be discarded if we wish to realise the general features of Peradeniya. There is

364. TALIPOT PALM IN FLOWER.

365. TALIPOT LEAVES AS UMBRELLAS.

366. THE TALIPOT AVENUE.

367. THE LAKE: PERADENIYA GARDENS.

368. MALACCA BAMBOO.

an entire absence of formal arrangement, but the beautiful undulation of the land produces a grand effect—a garden and park combined, under conditions the most favourable for both. "Here Nature asserts herself almost uncontrolled; she gives us grandeur of form, wealth of foliage, exuberance of growth, and splendour of colour—unfading beauties, but of a quite different kind from those of the sweet summer flower-gardens or the well-kept stoves and greenhouses of England." Of course the primary object of the garden is scientific instruction, but the picturesque must have been kept well in view in planting the groups of trees and arranging the various families of plants.

Main Line

If we turn to the left along Lake Road we shall notice many lofty and ornamental trees; amongst them the *Amherstia nobilis,* from Burma, while many are completely shrouded in flowering creepers which trail in graceful forms from great heights (Plate 372). The Thunbergia, with its lovely bell-shaped blossoms, creeps in masses over the fine old tree trunks which it clothes in the same bountiful manner. Near this spot are to be seen gamboge trees and some curious African trees with long pendulous fruits. The Brazil Nut tree (*Bertholetia excelsa*) is also in evidence here. Continuing in the same direction we soon arrive at the amateur photographer's paradise, the most photographed spot in the garden. Here is a charming pool, and round about it a multitude of singularly beautiful foliage subjects that can be combined with its glistening waters; some are seen to best advantage in the early morning, when the reflection of the bamboo and palms upon the banks is so perfect that, save for the narrow strips of leaf on the surface of the water, the view presented in the pool is as exact in all detail as the real one. Obviously we cannot here introduce all these exquisite pictures; but Nos. 367, 368, 373 and 390 will serve as examples. In Nos. 367 the entrance of the Talipot Avenue (Plate 366) is to be seen in the distance, and this will serve to guide us. But first we must remark the giant clump of Malacca bamboo, in diameter about nine inches, and reaching to a height of one hundred feet. During the rains they may be almost seen to grow, so rapidly do they increase their height and girth. I cannot say what is the fullest extent of growth in a single day, but one foot is somewhat near the minimum during the heavy rainfall in June and July.

Lake Road

Giant Bamboo

Plants that will be seen inhabiting the water are the papyrus of the Nile, giant water-lilies, with their blossoms nine or ten inches in diameter, and the pith-tree, from whose wood are made the familiar sun hats of the tropics.

We now pass through the Talipot Avenue. On the river

Main Line *Peradeniya Gardens*

side are the various kinds of rubber trees, including some half a dozen or more species. There are also gutta-percha trees, now very rare. On the left of the avenue the ground is occupied by an interesting collection of herbs, labelled and arranged in due order according to their families. As we proceed there are on our right some kola-nut trees (*Cola acuminata*) from West Africa. The kola nut is used to some small extent in Ceylon as a substitute for tea and coffee, and is also introduced into aërated beverages. It is a useful stimulant and masticatory, and especially useful to those who suffer from indigestion. A small hollow in this part of the gardens is also devoted to cocoa or chocolate plants (*Theobroma cacao*), from the seeds of which the cocoa of commerce is obtained. This plant is extensively cultivated in the Kandyan country, and will not fail to attract the notice of the visitor.

The papaw

As we approach the corner at the extreme south of the gardens, represented in our illustration (Plate 369), the noticeable features are varieties of succulent plants, the graceful papaw (*Carica papaya*) laden with its enormous fruits suspended beneath a crown of beautifully shaped leaves. The papaw (Plate 391) is frequently spoken of as the poor man's fruit from the fact of its fertility, its many useful properties and its general distribution, for it is seen in every poor man's garden. In appearance it resembles a green melon and has an orange-yellow flesh of sweet and pleasant flavour. Papain, from which it derives its digestive properties, is said to be superior to the animal product known as pepsin. The stem of the tree has a pretty pattern of diamond shape and frequently grows to a height of fifteen to twenty feet. Many young palms of exceedingly beautiful foliage will also be admired here, within the loop formed by the drive. Aloes, agaves and screw pines (*Pandanus*) abound. The screw pine (Plate 369), with its scarlet-orange fruits, tempting only to monkeys, its glossy sword-like leaves, its forked cylindrical stem so beautifully chased, and its strange stilt-like roots, presents a fantastic appearance. In our illustration (Plate 369) may be seen a portion of the old satinwood bridge over the Mahaweliganga, which, as we have observed, almost encircles the whole garden.

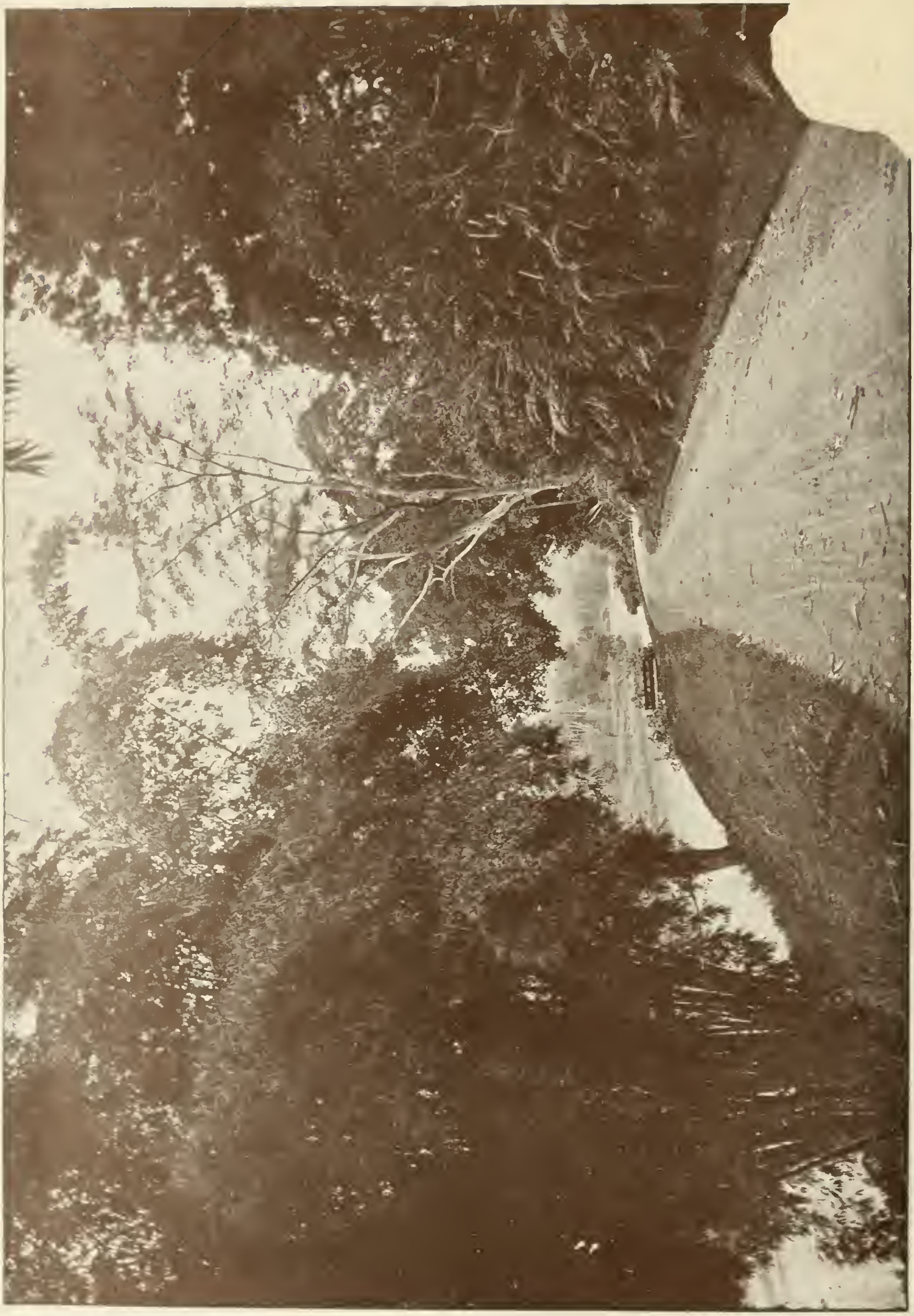
Screw pines

Talipot Avenue

We retrace our way through the Talipot Avenue, and pass the pond where the beautiful road and river view presented in plate 370 is the next to claim our admiration. The high banks of the river are in many parts clothed with climbing shrubs between the enormous thickets of bamboo, which wave their plumes over river and path. Can it be that these huge clumps of eighty or a hundred cylindrical stems rising to such a lofty height are really nothing more than bunches of grass?

369. THE SCREW PINE.

S



371. BAMBOO CLUMP, WESTERN DRIVE.

372. CREEPERS.

373. THE LAKE, EMBOWERED WITH BAMBOO.

374. GROUP OF PALMS.

375. LIANA GROVE.

376. A DOUBLE COCOANUT IN 1892.

377. THE SAME PALM IN 1907.

Main Line *Peradeniya Gardens*

They grow closely crowded together from a common root, and their stems are knotted like all grasses, of which they are the most wonderful species.

Having now explored the south-west corner we return to the oval group of palms near the entrance and entering the main central drive illustrated by plates 378 and 392, we find ourselves at once in a grove of exquisite beauty, its charming features being due to the careful planting of the shrubs and trees, which form a bank of ornamental and flowering plants rising gradually from the edge to the tall trees which constitute the background and overhanging canopy. The first turn on the left is Monument Road, where we shall find the famous kauri pine of New Zealand, the curious candle tree with its pendulous fruits which resemble so many candles hanging by their wicks from the branches; and the most interesting double cocoanut palm (*Lodoicea sechellarum*). "This extraordinary palm, the fruit of which, found floating on the waves of the Indian Ocean, or washed up on the shores of Ceylon and the Maldives, was known for centuries before the tree itself, grows in one or two small islands only of the Seychelles group, where it is now protected. The growth is extremely slow, a single leaf being annually sent up. As this palm frequently attains a height of one hundred feet, it must live to a vast age. The nut takes ten years to ripen, and the seed, which is the largest known, a year or longer to germinate" (Trimen). I first secured a photograph of this specimen in 1892, when it was already forty years old and had not begun to form its stem (see plate 376). In 1907 I took the photograph reproduced in plate 377, which will give an exact idea of the fifteen years' growth. The slower growth would appear to characterise its extreme youth, as after taking forty years to begin exhibiting a stem it has grown since that time at the rate of about seven inches a year. Unfortunately this specimen is a male, and therefore bears no fruit; but several young plants of the same species are placed so as to form an avenue which may interest future generations. It should certainly be a grand spectacle for posterity in about five hundred years when the trees reach maturity. It is to be hoped that the public of the year 2400 will be acquainted with the Peradeniya records of our time and feel grateful to the present director and curator as in flying machines they inspect the noble fruit with which they are provided through the kindly foresight of their ancestors.

Monument Road

The double cocoanut

The Great Lawn will be noticed from the Monument Road, along the edge of which are fine trees, too numerous to mention here in detail.

The Great Lawn

We return to the Main Central Drive, cross over it, and

Main Line
Peradeniya Gardens

stroll down the Liana Drive, where we shall see the Ceylon satinwood tree (*Chloroxylon swietenia*), which we illustrate, and an abundance of lianas hanging in festoons. These climbing palms, one of which may be seen like a couple of threads on the right side of our picture (No. 375), provide the cane used in furniture-making and matting. They grow to enormous lengths, sometimes hundreds of feet.

The Fernery

Our next step is to make for a scene which to many is the most fascinating and longest remembered of all in the gardens —the Fernery. This, as our map will show, is to the right a little further along the Main Central Drive, and is provided with a network of paths about which the visitor will wander in a maze of delight. Beneath the shade of lofty trees rivulets flow between banks carpeted with ferns of infinite variety, some so minute as to be hardly distinguishable from delicate moss, others robust and tree-like, and some even bearing fine tufts of feathery leaves as large as stately palms. Beautiful parasites cover the trunks of the protecting trees. It is always a veritable fairy scene; but sometimes, when hundreds of beautiful butterflies are flitting amidst all the delicate and graceful tracery that climbs the luxuriant trees under whose shady canopies it flourishes, the scene is entrancing. Plate 379 does all that a photograph can do, but fails utterly to convey anything approaching the reality of this botanical paradise.

The Flower Garden

Near the Fernery is the Flower Garden (Plates 380 and 381). At the south end will be found a circular tank containing many interesting aquatic plants, including the plants from which Panama hats are made (*Carludovica palmata*), water poppies, the sacred lotus, Egyptian papyrus, the water hyacinth and others. Near the tank are two fine rubber trees of the same species as the grove near the entrance (*Ficus elastica*). If we pass beneath the archway formed by the peculiar snake-like climber (*Bauhinia anguina*), which we shall not fail to notice near the tank, the path will lead us to a shady walk amidst all manner of spice trees, especially nutmegs,

Nutmegs

cinnamon, allspice and cloves. The nutmeg, which is very beautifully formed, with scarlet netted mace surrounding the seed, is well worth a passing examination. In this locality a rockery of ferns and plants that seek shady places will be noticed, and, most rare of all, a glass-roofed conservatory! The almost entire absence of the glass house is, however, one of the charms of the garden. Only imagine what Kew would be if the contents of all its great houses could be placed in the open and multiplied by scores. Even then the magnificence of Peradeniya with its Mahaweliganga would give many points to Kew with its Thames and its soap works walled off for their very ugliness. The special function of this glass house at

378. THE MAIN CENTRAL DRIVE.

379. THE FERNERY.

380. THE FLOWER GARDEN.

381. THE FLOWER GARDEN.

382. CONSERVATORY.

383. BRIDGE VIEW.

384. PALMYRA AVENUE.

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Peradeniya Garden

Peradeniya is to protect desert plants from the moisture which is the efficient cause of the exuberant fertility outside.

In the flower garden there are shade houses for orchids and other shade-loving plants. That in the middle is known as the Octagon Conservatory. We give a view of one of the entrances to this and a portion of the interior in plate 382. General views of the flower garden are presented in plates 380 and 381. Near the Orchid House there is in the open garden a grand specimen of the giant orchid (*Grammatophyllum speciosum*). This is the largest orchid in the world, flowering to a height of seven feet above its crown of foliage. The giant creeper (*Monstera deliciosa*) (Plate 386) will be seen upon the trunk of a tree near the giant orchid. To the north-east of the flower garden, as may be easily seen in our map, is the Palmyra Avenue (*Borassus flabelliformis*). When our photograph (Plate 384) was obtained in 1907, these trees were eighteen years old. Like the Talipot which we described on page 259, the Palmyra has a straight stem which reaches the height of seventy to eighty feet, and similarly it has broad fan-like leaves. Its wood is hard, and its fruit supplies much of the food of the poorer inhabitants of Jaffna, where it chiefly grows. The sugar of the Palmyra, called by the natives *jaggery*, is its most important product. This is obtained by bruising the embryo flowers. The spathes are first bound with thongs to prevent expansion and cause the sap to exude, and then earthenware chatties are suspended to collect the juice which, in response to frequent bruisings, continues to flow for some four or five months. Once in three years the fruit is allowed to form, but only lest the tree should die from the continued artificial extraction of its juices. The liquor needs only to be boiled down to the consistency of syrup, when, upon cooling, it becomes *jaggery* without any further preparation.

The Orchid House

Palmyra Avenue

When the fruit is allowed to ripen it forms in beautiful clusters on each flower stem, of which there are seven or eight on a tree. The fruit contains seeds embedded in pulp, and from these food is extracted in various forms. One method is to plant the seeds and take the germs in their first stage of growth; these, after being dried in the sun and dressed, form a luscious vegetable. The germs can also be reduced to flour, which is considered a great delicacy. The shells of the seeds make splendid fuel, engendering a great heat. The wood, being very hard and durable, is excellent material for roofing. The leaves are in very great request for thatch, fencing, mats, baskets, fans, umbrellas, and many other purposes. In earlier times they were almost universally used for manuscript books and legal documents.

Beyond the Palmyra Avenue is the Rose Garden, which

Main Line *Peradeniya Gardens* should not be missed; and to the right of the avenue is a stretch of land devoted to tropical vegetables, including gourds, yams, sweet potatoes, tapioca, arrowroot, pineapples and many others. Camphor trees and cassia trees are also cultivated here. The Bat Drive, near which we shall notice the useful little pavilion erected to the memory of Dr. Thwaites, director from 1849 to 1880, borders the Arboretum, which is entered through the fine arch of bamboos shown in plate 388. Here *Flying foxes* may generally be seen hundreds of so-called flying foxes hanging heads downward like legs of mutton from the topmost branches of lofty trees. They are somewhat difficult to photograph owing to their predilection for branches that are about a hundred feet from the ground. Plate 385 was obtained with a telephoto lens. These curious bird-beasts (*Pteropus edwardsii*) are fruit eaters, and particularly fond of the seeds of the banyan tree (*Ficus Indica*). By day they sleep suspended as seen in our picture, and at night unhook their claws, and spreading their heavy wings, they fly around the trees in large numbers, making no little noise in their foraging exercises. It is quite easy on a moonlit night to bring them down with a gun; but if not killed outright they are by no means gentle creatures to deal with, and the help of a hunting-knife is not to be despised, in view of the fact that they fight violently with their huge claws and sharp teeth. The size of their bodies is about as large as a rabbit, their wings sometimes measuring as much as four feet from tip to tip. Professor Haeckel has observed that they are very fond of palm wine, or toddy, upon which they frequently get intoxicated by drinking from the vessels that are placed to catch the flowing sap.

Royal palms The avenue of royal palms (*Oreodoxa regia*) visible through the bamboo arch of plate 388 has been magnificent in its day, but is now fast decaying. It is upwards of fifty years old, and must soon give way to the cabbage palms with which it has been interplanted.

A drive around the gardens by the river side is especially pleasant and affords many lovely views. If we start at the south-east and look back where the river bends in the direction of Kandy, we get our view (Plate 389). Before the introduction of the smaller clump of bamboo, which now hides the opposite banks of the river at a very pretty bend, this was one of the most charming vistas to be obtained from the garden. It is to be hoped that the offending clump may ere long be removed. On the same side of the gardens, but farther north, is the river view represented in plate 387. At the north end of the garden there is a portion of ground allotted to nature herself, where in the jungle self-sown plants compete for the mastery in earth and air. Across the river at this point is the

385. FLYING FOXES ASLEEP.

386. GIANT CREEPER.

387. RIVER VIEW EASTERN PR[illegible]E.

388. AN ARCH OF BAMBOO.

389. THE HANTANNE VIEW.

390. ARCH OF BAMBOO, NEAR THE LAKE.

391. THE PAPAW.

392. MAIN CENTRAL DRIVE.

Main Line

Peradeniya Gardens

experiment station, where economic products are tested in order to discover their commercial value under scientific treatment.

On the west side there are also very pretty peeps along the river through a framework of foliage, notably the bridge view (Plate 383) and those given in plates 370 and 371.

Circular Road

There is a circular road in the middle of the gardens, in the vicinity of which many beautiful trees may be seen that have been planted there by royal visitors; amongst them a sacred bo-tree (*Ficus religiosa*) planted by King Edward during his visit as Prince of Wales in 1875; a flamboyante (*Poinciana regia*) by the Princess Henry of Prussia in 1899; near the Thwaites Memorial a na-tree or Ceylon ironwood (*Mesua ferrea*) by the Czar of Russia in 1891; a *Brownea grandiceps* by the King of Greece in 1891; a *Saraca Indica* by the ill-fated Crown Prince Rudolph of Austria in 1893; and *Amherstia nobilis* by the Prince Henry of Prussia in 1898; and near the Laboratory on the opposite side a cannon-ball tree (*Couroupita guianensis*), planted by the Prince of Wales in 1901.

The Museum

The Museum situated near the Great Circle commands beautiful views and is full of objects of great interest. Here will be found specimens of the many valuable timbers of Ceylon, many of which are now unfortunately scarce, such as the beautiful calamander (*Diospyros quæsita*), ebony of Ceylon (*Diospyrus ebenum*), which is superior in value to all other kinds, and satinwood (*Chloroxylon swietenia*), noted for its prettily flowered appearance. Entomology is represented, and the specimens include the greatest wonders of the insect world, many of them so closely allied to the vegetable kingdom that only on close examination can the question be determined as to whether we are looking at an object having a sentient being, or a mere bundle of leaves or sticks—these are the leaf insects, stick insects and leaf butterflies. Here too are the Museum, the Herbarium and Library, the offices of the director, the entomologist and the mycologist, while the laboratory for scientific research is in the same vicinity.

Entomology

Volumes might be written about these Royal Botanic Gardens at Peradeniya; but it is beyond the scope of the present work to give more than a general idea of them. They contain the most lavish display of tropical flora that has ever been brought together, and the practical benefit of such an establishment, with its large staff of accomplished experts, will be manifest to every visitor.

Kandy

[illegible]

KANDY (74m. 36c.).—In Kandy and its neighbourhood the gem of the earth sends forth her most exquisite rays. The formation of the town itself may be described as a basin in the hills, the bottom being occupied in one part by native quarters,

393. KANDY: FROM THE WACE PARK.

Kandy — *Location of the town*

temples and *pansalas*, and the rest by a picturesque lake, around which many miles of carriage drives, bridle roads and walks, at various elevations line the hillsides, which are studded with pretty bungalows. A reference to our illustrations will give some idea of the way in which this beautiful little town clusters around the lake, amid all the wealth of foliage peculiar both to mountain and plain, which here meet and intermingle.

Scenery

Kandy is incomparably beautiful; but let it be at once understod that in thus describing it we are not limiting the epithet to the town and its immediate surroundings. It is rather the Kandyan country as a whole that is thus distinguished, and this must be seen from the hill-tops which command the far-reaching valleys where the Mahaweliganga rolls over rocky channels and through scenes of almost majestic beauty; from the Hunasgeria peak; from Mattanapatana; from Lady Horton's walk and other steep acclivities that encircle the town itself. Travellers too frequently, either from want of time or lack of energy, obtain but a faint idea of the varied beauty of the Kandyan district. To encourage a fuller exploration of this most interesting part of Ceylon, a considerable portion of this work will now be devoted to its description.

Kandyan history

Our interest in the Kandy of to-day will be strengthened by some knowledge of the previous records of the Kandyans and their little city. It has no very ancient history. It was for the first time adopted as the capital in the year 1592 by Wimala Dharma, the one hundred and sixty-fourth monarch who had reigned in Ceylon since the year B.C. 543, the earliest period of which any events are recorded. For more than a thousand years Anuradhapura was the capital, and the residence of the kings, till in A.D. 729 this once mighty city, the stupendous ruins of which we shall describe later, was forsaken, and henceforth for some five hundred years Polonnaruwa became the capital. With the downfall of Polonnaruwa, consequent upon Malabar invasion, the prestige of the Sinhalese monarchy dwindled. From the year 1235 various places were selected for the capital, including Dambadeniya, Kurunegala, Gampola, Cotta and Sitawaka, until the final adoption of Kandy, which continued to be a place of royal residence until the reign of the last monarch, Sri Wikrama Rajah Sinha, 1798-1815.

From the time of the first contact with Europeans, which we have seen took place in the early part of the sixteenth century, Kandy was for three hundred years the chosen ground where the Sinhalese made their stand against the aggressions of European intruders. The Portuguese first carried on a desultory struggle with the Kandyans for one hundred and

Kandy

Struggles with the Portuguese

fifty years, during which time they repeatedly gained possession of, and in great part destroyed, the city, but never succeeded in holding it to their own advantage, or for any considerable length of time. How entirely ignorant of Western civilisation the Sinhalese were at this time, is evident from the following quaint extract from a native chronicle referring to the arrival of a Portuguese ship. It narrates: "In the month of April of the year 1522 a ship from Portugal arrived at Colombo, and information was brought to the King. They are a very white and beautiful people, who wear hats, and boots of iron, and never stop in one place;" and having seen them eating bread and drinking wine, and not knowing what it was, they added, "They eat a sort of white stone and drink blood, give a gold coin for a fish, or a lime, and have a kind of instrument that produces thunder and lightning, and a ball put into it would fly many miles, and then break a castle of marble or iron."

Kandy was held through many desperate encounters in which victory inclined to either combatant accompanied by the practice of every species of atrocity on both sides. The enterprise, always difficult and dangerous for the besiegers, both on account of the deadly malaria of the jungle and the narrow and treacherous defiles, which were the only means of approach, demonstrates the great courage of the Portuguese as pioneers in colonisation. It must, however, be admitted that, judging by their own accounts of their battles, they were barbarously cruel, and equalled, if they did not excel, the Kandyans in the invention of fiendish methods of dealing with their captives.

Kandyan patriotism

A characteristic of the Kandyans had always been their patriotism, a virtue wanting amongst the people of the lowlands, whose policy in dealing with the invader was too often tame and pusillanimous. Organised resistance by the whole of the native peoples was thus out of the question, and the brave mountaineers were left without support in their struggle with the invader. Their methods of warfare were at first primitive; their weapons consisted merely of lances, bows and arrows, and sword-blades attached to the tusks of elephants. They accomplished more by craft and stratagem than by open combat, but they were not slow to understand the methods of their aggressors. At the beginning of the struggle guns and gunpowder were unknown to them; they possessed, however, amongst their citizens workers in metal more skilled than the Portuguese, who soon produced excellent fowling pieces, which were described by their foes as "the fairest barrels for pieces that may be seen in any place, and which shine as bright as silver." Long before the war ended they were as well equipped

394. KANDYAN SCENERY: THE RESERVOIR.

395. THE RESERVOIR WALK, KANDY.

396. KANDY LAKE.

397. KANDY LAKE.

in respect of weapons as their European adversaries. The manufacture of guns, thus begun by the Kandyans under the impulse of necessity, has continued in the villages around Kandy to the present day. Kandy

Throughout the whole period during which the Portuguese were in possession of the coast, the Kandyans never swerving in their patriotism and their courage, and aided by the great advantage of their position in the mountains, the passes of which were naturally fortified on all sides, were a constant menace to their security, harassing them by forays into the plains, and taxing to the utmost their powers of defence. We have seen (pages 21 and 22) that with the arrival of the Dutch a policy which involved less fighting was adopted, but the attitude of proud defiance on the part of the mountaineers was not one whit changed in consequence. Although they had invited the Dutch to assist them in getting rid of the Portuguese, their new allies were soon treated with contempt, and treaties and compacts were entered into only to be violated with every mark of contempt and indignity. From the very beginning the Dutch, recognising the futility of trying to gain and hold possession of the Kandyan kingdom, adopted a policy of subservience—peace with dishonour—and endured all manner of insults for the sake of such commercial advantages as could be realised in exchange for ignoble adulation and cringing servility. Whether they could have conquered and held Kandy, if they had cared to go to the expense, is doubtful; but their rapacity and meanness effectually prevented them from making any adequate and sustained efforts. *The Dutch period*

It remained for the British to accomplish the task; nor was it by any means an easy one for them. For twenty years after their first arrival in the year 1795, Kandy remained unsubdued. After three centuries of guerilla warfare with the Portuguese and the Dutch, and their bitter experiences of the policy of brigandage which these nations pursued, it was not likely that they would welcome any further European incursion. It was now the irony of their fate to live in constant dread of being conquered by the nation that had in store for them the blessings of good government and future prosperity. *Dread of the British*

We can only realise their dread of the European at this period when we consider the price at which they preserved their independence. Their monarchy with its ancient prestige had been degraded from its estate. The king was a foreigner and a despot of the most cruel type, to resist whose will was to court immediate destruction. The highest officer of the state was the Adigar, who alone possessed the royal ear. His power of administering justice, or injustice, was practically unlimited. He could issue what mandates he pleased, and

Kandy

Tyranny of the kings

prevent any complaints from reaching the throne. He thus had every opportunity for intrigue, of which he fully availed himself, disquieting the monarchy with jealousy and apprehension, and striking terror into the populace. The inferior officers of state were mere tools of oppression, extracting every atom of wealth out of the lower orders. Extortion was recognised as a system of government. The lowest ranks were those who most felt the burden of supplying the royal treasury, for they had no class from which they could in turn extort. The proper administration of justice was unknown. Such trials as were held before the officers of the state were summary, and barbarous punishments the immediate result. Imprisonment was never inflicted, but heavy fines and torture for minor offences; and in case of capital sentences, some barbarous cruelty in addition was always introduced. This was the price of their independence, and it is reasonable to suppose that they would have been more ready to exchange it for the justice, humanity and happiness which they now enjoy had they had any experience other than that of the methods of the Dutch, which were not of a kind to inspire them with hope of any amelioration in their lot at the hands of a European master.

The British first tried to gain control of the Kandyan kingdom by diplomatic means; but in these they were unfortunate; and the attractive mountain stronghold was destined to give much trouble to its new assailants, and to be the scene of bloodshed, treachery and barbarity, too awful for description, before it was won.

Pilima

At the time when the British ousted the Dutch from the maritime provinces the Kandyan throne was occupied by the old Tamil King Rajadhi Raja Sinha, whose Adigar was Pilima Talawa. Pilima, who boasted descent from the ancient line of pure Sinhalese kings, conceived the idea of restoring the native dynasty in his own person. To this end he formed a crafty and somewhat intricate project which involved first of all the deposition of the old king, the placing upon the throne Sri Wikrama, another Tamil, who should in turn be deposed with the aid of the British on the ground of his being a Malabar. His intention was to encourage the young Sri Wikrama to commit such acts of atrocity as should make him hateful to his own subjects, and at the same time provoke war with the English. By these means he hoped to raise himself to the supreme power. He succeeded in deposing the old king and placing Sri Wikrama on the throne. His designs were then disclosed to the British Governor, Mr. North, who saw in them a possible opportunity of establishing a military protectorate at Kandy. He therefore tempted Pilima with the following proposition: The King, while retaining his nominal rank, was

398. THE DUMBARA VALLEY, FROM KANDY.

399. ROAD SCENE, KANDY,

Kandy

The [illegible]

to be virtually reduced to a nonentity, and induced to retire to a distant province. These arrangements were to be supported by the presence of a British force in Kandy. The introduction of the troops was to be managed by means of a pretended embassy to the King, Pilima undertaking to get his consent to a large escort, and under the guise of this escort it was intended to march into Kandy with a force of two thousand five hundred men.

Accordingly, in March, 1800, General MacDowall marched with this formidable force to the borders of the Kandyan kingdom, where they were stopped by orders from the King, who had become alarmed at their numbers. The British troops were not allowed to proceed further, but the General was ordered to proceed with some native troops, but by the way of passes so impracticable that guns and baggage had to be left behind, and he therefore arrived with a very small portion of his intended strength. In the end the embassy returned to Colombo completely unsuccessful, and the elaborate scheme for obtaining a bloodless footing in the Kandyan kingdom resulted in utter failure.

Failure of the enterprise

This is not a thrilling story or one worthy of British traditions; but there is something to be said in defence of an attempt to obtain possession of Kandy by such means. The internal condition of the kingdom itself made it clear that the success of the enterprise could entail no great injustice upon the King or his people, and events that followed proved that it would have averted great misfortunes, much bloodshed, and many fearful atrocities, in addition to bringing relief to the oppressed inhabitants fifteen years earlier.

Pilima, foiled in his designs to gain power by means of intrigues with the British, now changed his tactics with a view to provoke a war with Kandy, in the hope that events might enable him to realise the objects of his lofty ambition. In the course of two years, after many fruitless attempts, he managed to bring about a *casus belli* which the Governor could not ignore. A British force of three thousand men, under General MacDowall, marched to Kandy and invested it. The King fled and the treacherous Pilima at once offered his services to the British in placing on the throne a member of the royal family who should act in accordance with their wishes. Muttu Samy, who had been a fugitive under British protection in Colombo, was chosen for this purpose, and thus placed upon the throne. He was first required to agree to a permanent British garrison in Kandy, thus giving effect to Mr. North's original plan. But the wily Pilima approached the General with proposals which resulted in a convention on the following terms: the fugitive was to be delivered up to the English,

Kandy

Muttu Samy was to be sent to Jaffna, and the Adigar was to assume the supreme power in Kandy. Two unfortunate circumstances in the carrying out of these arrangements afforded Pilima his opportunity of acting the traitor. In the first place the number of troops left for a permanent garrison was too small, and in the second, their commander was an officer quite unsuited for the responsibility that devolved upon him.

General MacDowall marched back to Colombo, leaving behind him only three hundred British and seven hundred Malays under Major Davie, for the defence of British interests. The Adigar, now seeing but one step between himself and the throne, did not hesitate for a moment to betray the British who had so incautiously trusted him. He formed the bold design of seizing the person of the Governor, of exterminating the British garrison in Kandy, and destroying the rival kings. By accident the Governor, who happened to be on the border, escaped; but the rest of Pilima's scheme was ruthlessly carried out.

The treachery of Pilima

On June 24th, 1803, the little garrison that MacDowall had left was assailed by thousands of Kandyans, who literally swarmed over the hills that overhung the palace. The treacherous Pilima had taken care that the numbers of armed natives should be absolutely overwhelming, and so having been caught in the trap there was nothing for Major Davie but to die or capitulate. After the loss of a considerable number of men Davie therefore agreed to terms, whereby he was to be allowed to march to Trincomale. The road thither necessitated the crossing of the Mahaweliganga about three miles from Kandy, at a place called Paranagantota, which literally means "old village ferry." Hither they were permitted to proceed and to take with them their royal *protégé*, Muttu Samy. But to their great consternation the river was considerably swollen by recent rains and the passage was rendered for the moment impracticable. Major Davie therefore halted his men upon a knoll overlooking the river quite close to the ferry, where they bivouacked round a bo tree. This bo tree was flourishing two or three years ago; but when I photographed it this year (1907) the trunk had completely withered and the branches were bare; but fortunately there was amongst the apparently dead wood a new shoot which it is to be hoped will in time grow into a fine successor to the original and serve as a memorial of the terrible fate which here befel the British troops. For two days the river remained impassable; a circumstance of which the wily Pilima was doubtless aware. He now came and obtained the surrender of the prince Muttu Samy, who was instantly slain. He then offered to assist the troops to cross the river and to provide them with guides to conduct them to Trincomale on

Massacre of Davie's troops

400. DAVIE'S TREE.

401. KANDYAN CHIEFS.

402. SCENE OF THE MASSACRE OF DAVIE'S TROOPS.

403. PARANAGANTOTA, WHERE DAVIE'S TROOPS FAILED TO CROSS THE RIVER.

Kandy

condition that they gave up their arms. With this condition it was unfortunately agreed to comply. No sooner had the disarmament taken place than a most diabolical act of treachery was enacted. Two by two the British soldiers were led into a gully (Plate 402) out of sight of their comrades and despatched by the swords, knives and clubs of the Kandyans. One man only, Corporal Barnsley, lived to tell the tale. He walked to the fatal spot which he saw strewed with the bodies of his comrades; the merciless sword fell upon the back of his neck and he was deprived of all sensation. Falling prone forward amongst the bodies, he lay for some time unconscious and then opened his eyes and saw natives stalking over the slain and clubbing each head. In turn he received a blow and again was reduced to insensibility. During his unconsciousness he was stripped, and in this condition, when darkness came on, he crept into the bushes and lay all night in a downpour of rain with the muscles of his neck so severed that he had to support his head with his hands. Nevertheless he swam the river, and meeting with a certain amount of luck in obtaining food, and avoiding death, he was at length enabled to reach Fort Mac-Dowall, about eighteen miles east of Kandy, where he greeted the British officer with the words, "The troops in Kandy are all dished, your honour." Upon receiving a full account, Captain Madge spiked his gun, and succeeded in reaching Trincomale with his men and Corporal Barnsley after the most terrible privations, poor Barnsley having to support his head with his hands during the whole march of about ten days. Major Davie was taken in captivity to Kandy, where he is believed to have died of disease some years later; he never had an opportunity of explaining his surrender to a compatriot.

Miraculous escape of Corporal Barnsley

Our illustrations connected with this incident portray the river where the ferry was situated (Plate 403); the bo tree where the bivouac took place (Plate 400), and the gully where the massacre is said to have been perpetrated (Plate 402). The place of the ferry is at the village of Mawilmada, near the boundary between it and the adjoining village of Watapuluwa, not "Waterpologa" as some authors have written. After this crime the ferry, possibly owing to superstitious reasons connected with the massacre, was removed a short distance up the river towards Katugastota, and there it remained until the sixties on the old Matale road, till superseded by the construction of the new road and the Katugastota bridge in 1860. The land on which the tree stands, still known to the villagers as Davie's tree, is now private property. It is easily reached by proceeding for two miles from Kandy on the Katugastota road, and then for a mile by the Alutgantota road, which branches off near the second mile post.

Scene of the massacre

Kandy

Since my visit in February, 1907, the scene of the massacre has been marked with a memorial stone bearing the following

Davie's tree

inscription: "1803. June 26. Davie's tree stood on the summit of this hill. This stone was placed here by the Municipal Council of Kandy, 26th June, 1907, close to the scene of the massacre of his troops, which the tree survived exactly 100 years."

It was unfortunate that prompt and adequate retribution could not be visited upon the authors of the massacre. Our troops were decimated by death and disease, and owing to the war with France no reinforcements were available. It was not until a year later that a plan was formed to make a simultaneous advance from six different stations on the coast upon the mountain capital. The commanders were selected, and marching orders given; but at the last moment they were

Captain Johnston's heroic march

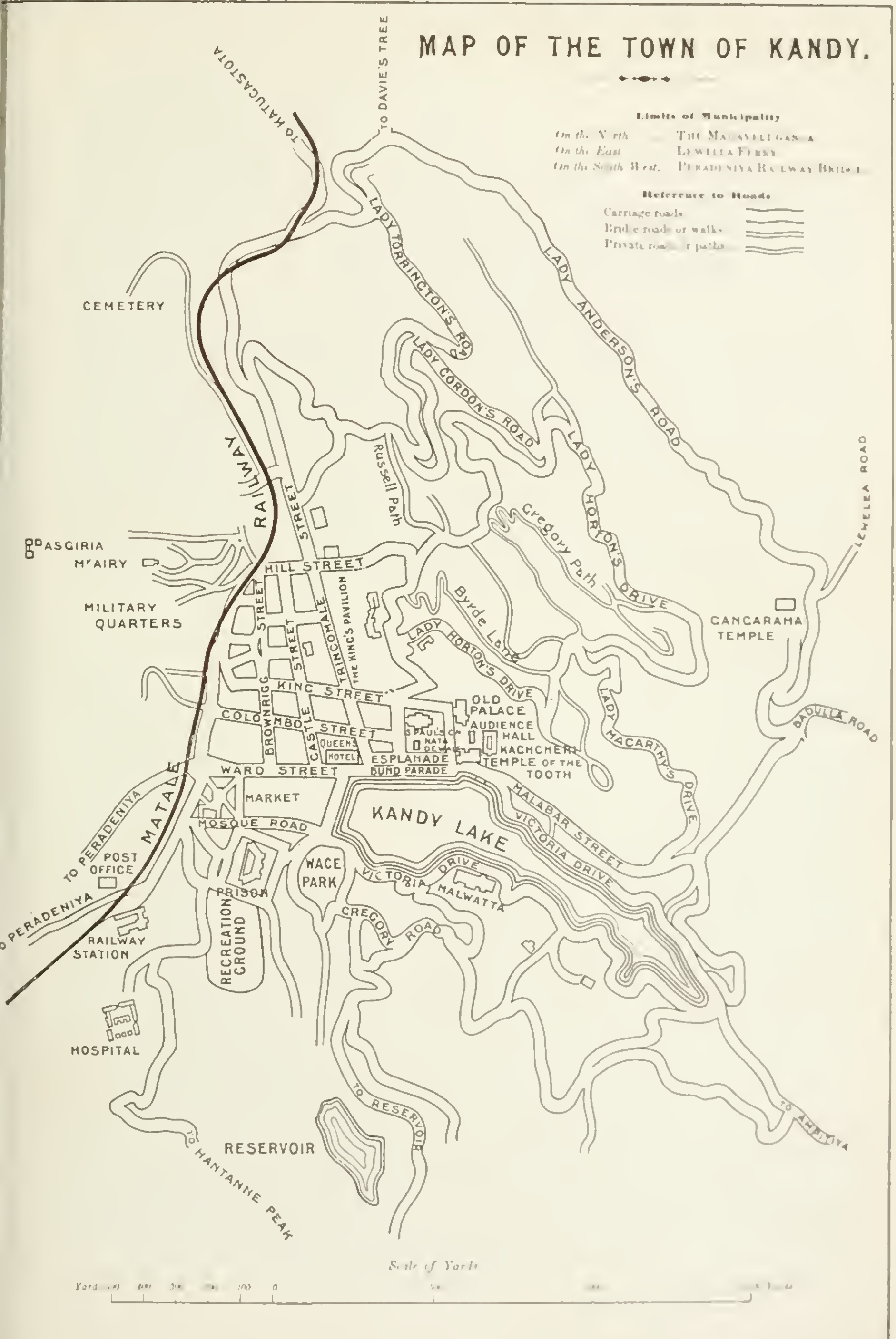
countermanded. By some extraordinary blunder, Captain Johnston, who had been ordered to march from Batticaloa, did not receive the order cancelling his instructions, and in consequence he advanced with three hundred men. The march and retreat of this little army were heroic. After a month's marching and continuous fighting, during which they destroyed the royal palace at Kundesalle near Kandy, they made their way to Trincomale with a loss of forty-eight men.

No further attempt was made to take Kandy for eleven years, during which period the tyrant king and his perfidious Adigar Pilima continued their course of cruelty and wickedness, till at length Pilima was detected in an attempt to assassinate the king, and was immediately executed. His nephew Ehélapola was appointed to succeed him. The name of Ehélapola is

Ehélapola

associated with the last and most awful tragedy of all the savage cruelties of the Kandyan kings. He inherited the character of his uncle, and like him was soon occupied in treasonable schemes. These were detected, and he fled to Colombo for safety. King Wickrama, incensed at his escape, adopted the savage course of inflicting punishment upon Ehélapola by putting to death his wife and children, after subjecting them to hideous torture of such a kind that the details are too shocking for mention. The constantly recurring acts of cruelty at length sickened the Kandyans of their rulers and led the mass of the people to wish for a change that would rescue them from a government of irresponsible cruelty.

The deliverance, however, came from without. An atrocity committed upon some British subjects, who visited Kandyan territory for purposes of trade, proved too much for the patience of the Government in Colombo. It was ascertained that these traders had been seized by orders of the king, deprived of their ears, noses, and hands, and driven out of the


MAP OF THE TOWN OF KANDY.
Limits of Municipality
Reference to Roads
Carriage roads
Scale of Yards
TO HATUCASTOTA
TO DAVIE'S TREE
LADY TORRINGTON'S ROAD
LADY ANDERSON'S ROAD
LADY GORDON'S ROAD
LADY HORTON'S DRIVE
CEMETERY
RAILWAY
STREET
Russell Path
Gregory Path
LEWELLA ROAD
ASGIRIA
MᶜAIRY
MILITARY QUARTERS
HILL STREET
STREET
STREET
TRINCOMALE
THE KING'S PAVILION
Byrde Lane
LADY HORTON'S DRIVE
CANCARAMA TEMPLE
KING STREET
BROWNRIGG
COLOMBO STREET
CASTLE
QUEEN'S HOTEL
ST PAUL'S CH
NATA DEWALE
OLD PALACE
AUDIENCE HALL
KACHCHERI
TEMPLE OF THE TOOTH
LADY MACARTHY'S DRIVE
BADULLA ROAD
WARD STREET
ESPLANADE
BUND PARADE
MARKET
MOSQUE ROAD
KANDY LAKE
MALABAR STREET
VICTORIA DRIVE
TO PERADENIYA
MATALE
POST OFFICE
WACE PARK
VICTORIA DRIVE
MALWATTA
PRISON
TO PERADENIYA
RAILWAY STATION
RECREATION GROUND
GREGORY ROAD
HOSPITAL
TO RESERVOIR
TO AMPITIYA
RESERVOIR
TO HANTANNE PEAK

405. THE ESPLANADE FROM MALABAR STREET, KANDY.

406. THE QUEEN'S HOTEL, KANDY.

Kandy

Deliverance from despotism

territory, their severed members hanging round their necks, and no time was lost in preparing for war. Within a few weeks Kandy was in possession of the British. The king was captured at Medamahamuwara under circumstances which will be described later when we take an excursion into the district where the events occurred. He was deposed and deported to the fortress of Vellore in India, and at a convention of the chiefs held in the great Audience Hall of the palace (Plate 445) his dominions were transferred to the British Crown. The chiefs were to retain their former authority, and the religion of Buddhism was to be maintained. These favourable terms were soon abused, and within three years almost the whole of the interior country was again in arms. The insurrection was difficult to suppress and cost the lives of a thousand British and ten times as many natives. The chiefs having broken the terms of the convention which preserved to them their ancient powers, thenceforward they were required to administer their districts under the immediate supervision of British civilians.

Insurrection

Effect of military roads

Good government speedily brought about contentment and the rapid advancement of civilisation. And recrudescence of the wars, which had lasted for three hundred years, was guarded against by the construction of good military roads. It seems to us somewhat strange that no attempt was ever made by the Portuguese or Dutch during their three centuries of warfare with the Kandyans to compass their end by means of roads. Roman history had afforded many notable examples of this mode of conquest from which they might have profited. The new roads of the British soon broke down the exclusive habits of the inland population, and the march of progress has been continued without interruption to this day.

Peace and contentment

Freedom and the benefits that follow in its train have now become familiar to the Kandyan mind, and peace, prosperity and contentment are now enjoyed by a people for centuries accustomed to serfdom, poverty and the excesses of unscrupulous tyrants.

Hotel accommodation at Kandy

Before we proceed to describe Kandy as it will be found by the traveller to-day it may be useful to remark that during the months of October to April it is always advisable for intending visitors to book hotel rooms in advance. It frequently happens that several large steamships arrive at Colombo together, and a rush for Kandy is made by a large number of their passengers, who fill the hotels to their utmost capacity. It is safer therefore to telegraph for accommodation, unless it has been ascertained in Colombo that this course is unnecessary. The local hostelries comprise the Queen's Hotel, which is a large and well-equipped institution, in a most convenient situation; the Florence Hotel, quiet, comfortable and home-

Kandy

like in picturesque grounds upon the lake road; and many smaller hotels and boarding houses.

Population and area

The population of Kandy is about 25,000, of whom only about one hundred are English. The form of local government is a municipal council of which the Government Agent is the chairman, and the area embraced by the municipality is about eleven square miles. The streets as well as the hotels and the principal bungalows are lighted by electricity.

The exploration of the interesting features of the town may be easily and pleasantly done on foot, with the occasional use of a jinrickshaw. This useful little man carriage is obtainable as easily as in Colombo, and the rickshaw cooly is under similar municipal regulations. He can be engaged by the hour for a trifling sum. The jinrickshaw is especially useful if taken out on little expeditions and left by the roadside during the exploration of places that are accessible only by pathways off the beaten track. Horse carriages can be obtained at the hotels.

The landscape

As we ascend the steep acclivities the beauty of the landscape approaches the sublime; we gaze across far-reaching valleys where the Mahaweliganga rolls over channels strewn with massive rocks, and through scenes of almost majestic beauty; we see the Hunasgeria peak towering above vast stretches of vivid greenery where cacao groves are interspersed with masses of lofty palms, with here and there patches of the most lovely colour of all vegetation—the emerald hue of half-ripe paddy; the grandeur of the Mátalé hills and the whole surrounding country which, when viewed from the heights that embrace the town, is a panorama of surpassing loveliness.

The climate

Not the least charming feature of Kandy is the surprising mildness of the climate. Its height above the sea is scarcely two thousand feet, and its distance from the equator is but six degrees; yet a blanket at night is welcome and comfortable; whereas in Colombo it is never required. The days are hot and somewhat glaring, owing to the lack of that red tint in the roads which is so comforting in Colombo; but the refreshing early mornings and evenings admit of a goodly amount of exercise.

Local attractions

The cosmopolitan character of the visitors will be at once apparent; for not a week passes without the arrival of scores of fresh tourists from every part of the world. They come here to see the home of the later Sinhalese kings; the famous and beautiful mountain-stronghold that was the last part of Ceylon to fall into the hands of the foreigner; the Daladá Máligáwa, or Temple of the Sacred Tooth of Buddha; the quaint manners and customs of a people whose ancient dynasty endured for twenty-four centuries; the interesting temples and religious

407. THE UPPER AND LOWER LAKE ROADS, KANDY.

408 415. LAKE VIEWS, KANDY.

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ceremonies of the Buddhist cult; the perfection of tropical botany and agriculture; and the most beautiful walks and drives in the tropics. We depend chiefly on our illustrations to give a correct idea of the scenery, but we must refer to some of the more notable features. The roads are bordered with fine trees and shrubs, and as we wind about the hillsides the frequent openings in the luxuriant foliage form exquisite framework through which we see the distant landscape (see plate 416).

The avenues

The avenues are as varied as they are beautiful. Here (Plate 388) we are passing beneath an arch of bamboos which throw their feathery fronds from either side until they meet; there (Plate 399) the grateful shade is bestowed by the huge broad leaves of the plantains that grow in profusion everywhere. These plants reach the height of twenty feet. The fruit (generally known in Europe as the banana) is so familiar all over the world that it needs no description. We may, however, remark that each plant after about a year's growth will probably bear about three hundred fruits weighing above sixty pounds; and it will then die exhausted by its bounteous effort.

Contrast of earlier times

Fruit and flowers of forms quite strange to the visitor grow in profusion everywhere, impressing one with the idea of luxury and plenty. We feel, as we roam along the paths, how happy and contented must be the people who live amidst such surroundings; and we reflect upon the contrast which it all bears to the barbarian and poverty-stricken Kandy under the tyrant kings, when the food of the people chiefly consisted of bark and roots, and their homes were squalid beyond conception. Such a transformation as this influx of wealth and comfort under British rule must be a convincing proof to the intelligent natives that their citadel at length fell to worthy conquerors, and a matter of proud satisfaction to every Briton who reflects on the result of the enterprise.

[illegible]

The visitor who arrives at Kandy in the evening will probably be attracted to an after-dinner stroll round the lake, by the lower road, upon the banks (Plates 408, 415 and 430). The first impressions gained amidst the buzz of myriads of winged insects, and the weird effect of the overhanging hillsides, sparkling with the fairy lights of fireflies, will not be easily forgotten. At a thousand points through the darkening foliage these wonderful little spirit-lights appear and vanish. Moonlight effects of purely tropical scenery are to be seen to perfection here, where the bold fronds of the palms, the traveller's tree, and the plantains stand in black relief at various elevations in the soft white light.

But the early riser will delight more in the effects of dawn from the higher walks and drives. Two roads encircle the lake—the lower at the water's edge and the upper at a high eleva-

Kandy

tion on the hillsides. We choose the latter, and no sooner have we ascended to a moderate height, than a series of beautiful landscapes is presented to us through openings in the shrubs and trees which border the road. As we wind about the varied curves, the ever-changing aspect of the town and surrounding country presents a constant difference of outline and colour which is most enchanting.

Lady Horton's Walk

By far the most interesting walk or drive in Kandy is that known as Lady Horton's, from which a distant view of the road just described can be obtained. Here we take our stand for a few moments and gaze across the lake at the tea estates upon the opposing slopes. There we notice a rugged cliff rising to the height of 4,119 feet. This is the highest point of the tea-growing district known as Hantanne.

Hantanne

Although tea is the chief product of the Hantanne district, it is by no means the only one. Many of these acres are planted with cardamoms, pepper, cinchona, cacao, nutmegs, and there is even some coffee remaining as a relic of the old days when that product was king.

The uncultivated hill on the left of Hantanne is a point of vantage from which magnificent stretches of country may be seen. It is commonly known as "Mutton Button," a corruption of its correct name "Mattanapatana." The ascent of this hill, which is about 3,200 feet high, is a somewhat arduous task, and occupies from two to three hours; but our exertions are well rewarded by the splendid views which it commands.

Dumbara

In winding course we continue to ascend until, at the north-eastern point, the valley of Dumbara bursts into view. In spite of the clearings made for cultivation, it is still beautifully wooded. The lovely jungle is, however, fast giving way to the less beautiful but more remunerative tea and cocoa plantations. This district is about 12,000 acres in extent, about 7,000 of which are now under cultivation. The elevation, which is from 700 to 1,200 feet above sea-level, is found to be most suitable for the cultivation of a large variety of products, especially when, as is the case with Dumbara, the rainfall is moderate and well distributed, being about sixty inches in the year. We see, therefore, in Dumbara, fields of cacao or chocolate trees with large rubber trees planted amongst them for shade. Some estates consist of fields of pepper, arecanuts, cocoanuts, cacao and coffee, while here and there are fields of tea bushes interspersed with cocoanuts. Vanilla and cardamoms are also represented. The district is, however, chiefly noted for its cacao or chocolate, of which it has upwards of five thousand acres.

Beyond the Dumbara valley we notice in the far distance the outline of a noble mountain which is known as the Knuckles.

416 419. KANDYAN SCENERY AT THE RESERVOIR

420. THE DALADÁ MÁLIGÁWA, OR TEMPLE OF THE TOOTH.

The top of this mountain is shaped by four distinct peaks resembling the knuckles of the hand, from which it derives its name. It is an important district under cultivation for tea, cinchona, cardamoms, and other products. *Kandy*

We have mentioned Lady Horton's walk before describing the town itself, because the traveller is recommended to take the earliest opportunity of seeing the panorama of the Kandyan country spread out before him from these heights. The entrance to the walk will be found in King Street near the gates of the King's Pavilion. The length of the walk is about three miles.

One of the chief objects of interest to all travellers, and generally the first visited is the Daladá Máligáwa or Temple of the Tooth. *The Temple of the Tooth.*

The Temple and the Pattirippuwa, which is the name of the octagonal building on the right of the main entrance, are enclosed by a very ornamental stone wall and a moat. The Temple itself is concealed by the other buildings within the enclosure. Upon entering we pass through a small quadrangle and turn to the right up a flight of stone steps to the Temple. The most noticeable features are grotesque carvings, highly-coloured frescoes, representing torments in store for various classes of sinners, and images of Buddha. A most ear-splitting noise is kept up by tom-tom beating and the playing of various native instruments. On either side are flower-sellers, and the atmosphere is heavy with the perfume of lovely white blossoms. Each worshipper in the Temple brings an offering of some fragrant flower. The beautiful Plumiera, with its pure creamy petals and yellow heart, is the most popular sacrificial blossom, and this, together with jasmine and oleander, is everywhere strewn by the devout Sinhalese. If our visit happens to be made on a day of high festival when the adored relic is to be exposed, the scene will be enlivened by the presence of a large number of yellow-robed priests, gaily-caparisoned elephants, which are kept by the chiefs for ceremonial purposes, and the chiefs themselves, who appear in their rich white and gold dresses and jewel-bedight hats. They are naturally handsome men, and when attired in full court dress, they look very imposing. To begin with, they contrive to wind about their persons some hundred and fifty yards of fine silk or muslin, embroidered in gold. This drapery, tapered finely down to the ankles, ends in neat little frills. Round the waist is fastened a velvet gold-embroidered belt. Over a shirt, fastened with magnificent jewelled studs, they wear a jacket with very full sleeves, fastened tight above the elbow, and made of brocaded silks of brightest hue. Their hats are of very curious shape, even more lavishly embroidered than the jackets, and studded

Kandy
The Temple of the Tooth

with jewels. Crowds of reverent worshippers of both sexes, appareled in costumes of brilliant colours and great variety, assemble in the spacious precincts.

We notice a narrow doorway with two pairs of elephants' tusks on either side, and some very curious metal work on the door itself; this leads to a steep narrow staircase, at the end of which is a door most elaborately inlaid with silver and ivory; this is the entrance to the little sanctuary which contains the jealously-guarded sacred tooth, the palladium of Ceylon, and an object of unbounded reverence to four hundred millions of people. Within this chamber, in dim religious light, is a solid silver table, behind which the huge silver-gilt Dagoba, or bell-shaped shrine, with six inner shrines protecting the tooth, is usually visible through thick metal bars. But on great occasions the nest of priceless shrines is brought forward, and the tooth is displayed, upheld by a twist of golden wire, from the heart of the large golden lotus blossom. The shrines are all of pure gold, ornamented with magnificent rubies, pearls, emeralds, and catseyes, and the last two are quite covered with rubies. Besides these treasures, there are here many priceless offerings and gifts of kings, including an image of Buddha carved out of one great emerald, about three inches long by two deep.

The Oriental Library

We are glad soon to retreat from this small chamber, so hot, and filled with almost overpowering perfume of the Plumiera blossoms, and to visit the Oriental Library in the Octagon. In the balcony we pause awhile and look around upon the motley crowd below. The chief priest with great courtesy now shows us a very rare and valuable collection of manuscripts of great antiquity. Most of them are in Pàli and Sanskrit characters, not written but pricked with a stylus on narrow strips of palm leaf about three inches wide and sixteen or twenty inches long. These strips form the leaves of the books, and are strung together between two boards which form the covers. Many of the covers are elaborately decorated with embossed metal, and some are even set with jewels. Besides the sacred and historical writings, there are works on astronomy, mathematics and other subjects.

Plates 422 and 429 illustrate the interior of this library, and will give the reader some idea of the appearance of the oriental books both upon the table and the shelves.

Quite close to the large folding doors there may be noticed in our picture a trap door in the floor of the library; the danger of this is its only interest to us. It is perfectly safe when closed; but on the occasion of my last visit it had been left open by accident, with the result that upon entering the room I made a not very graceful descent into the lower chamber.

421. THE ENTRANCE OF THE TEMPLE OF THE TOOTH.

422. THE ORIENTAL LIBRARY

423. COLOMBO STREET, KANDY.

424. BROWNRIGG STREET, KANDY.

425. THE OLD WALAWWA, KING'S STREET, KANDY.

426. CASTLE STREET, KANDY.

Kandy

I cannot describe the sensation of my rapid disappearance, but that I was ever capable of any further sensation after the event is equally inexplicable. I therefore give this word of caution should a similar oversight occur again. There is one festival connected with the Temple of the Tooth which the visitor will not see, unless his visit takes place in August—the Perahéra. *The Perahéra* It is a night procession of prehistoric origin and forms one of the most weird sights to be seen in this or any other country. Attached to the temple is a stud of some forty fine elephants which, when not in use for ceremonial purposes, are kept on the estates of the native chiefs in the district. These elephants are brought into the grounds and a night procession of the following description takes place. The route, a large quadrangle in front of the Temple, is illuminated by torches and small lanterns placed in niches purposely constructed for them in the ornamental walls. The finest elephant is taken into the Temple by the main entrance, visible in our picture on page 306, and caparisoned with gorgeous trappings quite covering his head and body, the face-covering being richly embroidered in gold, silver, and jewels, and surmounted with an image of Buddha; the tusks being encased in splendid sheaths. The shrine of the tooth is removed and placed within the howdah, the whole being surmounted by a huge canopy supported by rods which are held on either side by natives. Two lesser elephants are now brought up and decorated in a somewhat similar manner, and are then placed to escort the great elephant, one on each side. Several headmen, holding baskets of flowers, now mount the elephants, and their attendants sit behind, holding gold and silver umbrellas. The other elephants follow in the wake, all mounted in a similar way by headmen and their attendants. Between each section are rows of other headmen in gorgeous dresses, and groups of masked devil-dancers in the most barbaric costumes, dancing frantically, exhibiting every possible contortion, and producing the most hideous noise by the beating of tom-toms, the blowing of conch-shells, the clanging of brass cymbals, the blowing of shrill pipes and other instruments devised to produce the most perfect devil-music that can be imagined. Nothing more eerie can be pictured than this procession, about a mile long, consisting of thousands of dark brown figures, gaily dressed, intermingling with hideous groups of devil-dancers, all frantically gesticulating around the forty elephants by the dim red light of a thousand torches. The August Perahéra, which lasts several days, has been regularly held for upwards of two thousand years, and although Western ideas are gradually creeping into the Kandyan mind it would be rash at present to predict its discontinuance. Upon the occasions of royal

Kandy visits special processions after the manner of the Perahéras are arranged by the chiefs in honour of the events. One of the most brilliant was provided when the Prince and Princess of Wales visited Kandy in 1901. About two thousand people and sixty-three elephants took part in this great spectacle. Another was presented this year (1907) upon the visit of T.R.H. the Duke of Connaught and the Princess Patricia.

Before making any excursions in Kandy and its neighbourhood the visitor should glance through the description of the architectural features to be met with, given on pages 325 *et seq.* In these pages are to be found photographs of the Daladá Máligáwa already described, the Audience Hall of the Kandyan kings, and all the interesting *wiháres, pansalas* and *dewáles.* Equipped with some knowledge of these edifices, which are in such close association with the whole lives and thoughts of the Kandyans, the stranger will find his interest in both places and people quickened in no small degree.

The Audience Hall The Audience Hall (Plate 445) is in grounds adjoining those of the Temple of the Tooth. It is an historic building, and should be visited alike for its association with the ceremonial of the Kandyan kings and for the sake of its architecture. In the terrible times that preceded the British occupation it is to be feared that it was too often a court of tyranny and injustice; but it now serves as the forum presided over by the District Judge of Kandy.

The Kachcheri Behind the Audience Hall is the Kandy Kachcheri, or offices of the Government Agent of the province, an extensive and handsome building, but, alas! having no feature of any kind that harmonises with its surroundings. In an English manufacturing town it would not be out of place; but in Kandy it is a deplorable incongruity.

Art Museum In the same locality is an old building, said to have been a portion of the palace of the queens in the days of the monarchy, but now used as a museum for treasures of Kandyan art and craftsmanship; it is, moreover, the home of the Kandyan Art Association, a society formed to encourage the preservation of the best traditions of Sinhalese art which, previous to the introduction of Western influence, possessed a character that was at once meritorious and distinctive. The native cunning of the low-country craftsman may be said to have diminished to a greater extent than that of the Kandyan, who, owing to his being so completely shut out from the rest of the world down to the nineteenth century, was limited to the resources of his own immediate locality and to the craftsmanship that had descended from father to son for many generations. The result of this isolation is seen in some special peculiarity that characterises all the ancient handiwork

427. THE PRINCE OF WALES FOUNTAIN.

428. REMAINS OF THE QUEEN'S PALACE

429. ANCIENT OLAS IN THE ORIENTAL LIBRARY

430. CRAFTSMEN OF THE KANDYAN ART ASSOCIATION.

431. KANDYAN SILVERSMITHS

Kandy

that may be met with, whether in architecture, painting, textile work, implements of ordinary use, or articles of personal adornment. Skill developed among social conditions of service tenure. Under this tenure the craftsman held lands that sufficed to provide him with food, and prosecuted his art according to the laws of his caste, for its own sake and not for money. His personal needs were so modest and few that his thoughts and his attention were never distracted by anxiety for the morrow. The main principles of his art came down as the legacy of a long line of ancestors who had been engaged in its mysteries, and he applied his skill both hereditary and applied to the needs and the fancies of his patrons, and, like the masters of the middle ages, found in every detail of his work such pleasure and delight that even the meanest objects were transfigured into things of beauty. The traveller may see the truth of this in every antique survival of earlier times. But the Kandyan craftsman is even now an artist, and although he is no longer uninfluenced by the foreigner, the instinct to follow the traditional lines is the strongest element in him.

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Part of the old Queen's Palace adjoining the Museum is given up to workshops where the traveller may see articles of silver and brass-work in process of manufacture, may even select a design for any article he fancies and see it in its stages of fabrication if he has time to pay an occasional visit. Our illustrations (Plates 430 and 431) depict some of the Kandyan art workers following their calling in the premises of the museum. Their modest and simple methods will surprise and interest us. Seated upon the ground and surrounded by the needful appliances, the roughly constructed blow-pipe, the earthenware chattie containing a small charcoal fire and the box of self-made tools, they fashion the most delicate work. Many a treasure representing the inherited artistic temperament of the Kandyan craftsman has been secured by the traveller from this institution in recent years, and we recommend the collector to avail himself of the present opportunity, as no man can say how long the features which distinguish the inherited genius of the Kandyan artist may hold their own against the mechanical influences that have already corrupted Western handicrafts.

[illegible] of the Art [illegible]

We shall see later, in our description of paddy cultivation, how this inheritance of artistic temperament influences the commonest actions in their lives; how even the processes of agriculture are associated with ceremonies that not merely soften the tedium of labour, but introduce an element of joy that is the outcome of their natural aptitude for prosecuting every task in the true artistic spirit.

Kandy

The old palace

In the vicinity of the buildings referred to above is the old palace of the Kandyan kings, or at any rate a considerable portion of it, now occupied by the Government Agent of the Central Province as a private residence; it is therefore not open to the inspection of the public, and for this reason several views of the interior and the charming verandahs that extend around it are given here (Plates 433, 484, 492 and 493). Further reference to it will be made on later pages.

Opposite the Old Palace is a walled enclosure of temple buildings containing the Nata Dewále (Plate 465), a dagaba, a bo tree provided with a *bodhi-maluwa* or platform with an altar for offerings, and several halls for educational purposes. The principal entrance to this sacred enclosure provides the artist with an excellent subject. Opposite this is the Maha or Vishnu Dewále (Plate 467). This temple is on the borders of the King's Pavilion grounds, which are entered from King Street. The King's Pavilion is the most charming of the residences of the Governor of the Colony, and there is nothing prettier in Kandy than the garden in which it stands. When his Excellency is not in residence the public are admitted to the grounds. The visitor will admire the noble trees and ornamental plants that abound here. The house was built by Sir Edward Barnes when Governor of Ceylon in 1834. It was described by Sir Emerson Tennent as "one of the most agreeable edifices in India" (which if it had been in India would no doubt have been true), "not less for the beauty of its architecture than for its judicious adaptation to the climate. The walls and columns are covered with chunam, prepared from calcined shells, which in whiteness and polish rivals the purity of marble. The high ground immediately behind is included in the demesne, and so successfully have the elegancies of landscape gardening been combined with the wildness of nature, that during my last residence in Kandy a leopard from the forest above came down nightly to drink at the fountain in the parterre."

The King's Pavilion

The house and grounds are still the same. Noble trees and ornamental plants abound everywhere and wild nature is still found compatible with effective artificial arrangement. Fine specimens of the Traveller's Tree are very noticeable here. This tree is so called from the useful property possessed by the leaves of sending forth a copious supply of water, when pierced at the part where they burst forth from the stem. Nor are the trees and shrubs the only features of interest in this delightful garden; the creatures that appear everywhere lend their aid to charm the naturalist: geckoes, bloodsuckers, chameleons, lovely bright green lizards, about a foot in length, which, if interfered with, turn quite yellow in body, while

432. THE KING'S PAVILION, KANDY.

433 VERANDAH OF THE OLD PALACE KANDY.

434. THE BUND PARADE, KANDY.

435. STATUE OF SIR HENRY WARD.

346. SCENE ON THE V CTORIA DRIVE.

Kandy

the head becomes bright red; glorious large butterflies, with most lustrous wings; blue, green, and scarlet dragon-flies of immense size; and gay birds, giving life and colour to the scene. Millepedes are amongst the creatures constantly crawling about; they are about a foot long, as thick as one's thumb, of a very glossy jet black colour, and possessed of a large number of bright yellow legs. The strangest insects, too, are seen amongst the shrubs, so near akin to plant life that it is impossible to believe them to be alive until they are seen to move.

Church of St. Paul

Opposite the entrance to the King's Pavilion is the English Church of St. Paul, which was built about the middle of the nineteenth century. There are some features of interest in the interior, the wood-work particularly testifying to the skill of the Sinhalese in carving. At the west end there is a monument to officers of the Ceylon Rifle Regiment who served in the Crimean War, and in the south transept there is a window erected by the Ceylon Mounted Infantry in memory of their comrades who fell in South Africa.

Next to St. Paul's Church, upon turning the corner which leads to the Queen's Hotel, is the Police Court, which may afford some interest to the visitor who has never before witnessed the proceedings in an Eastern court of justice. Near the entrance will be noticed a fountain erected by the Planters of Ceylon to commemorate the visit of his Majesty King Edward in 1875.

Victoria Esplanade

The Victoria Esplanade, with its charming and useful lawn that stretches from the Queen's Hotel to the Temple, is the rendezvous of the public on all occasions of festivity. It is adorned on one side by a picturesque wall after the character of that which surrounds the Temple, and on the other by the handsome wall of the grounds known as the Temple Enclosure. On the lawn will be noticed a monument to the members of the Ceylon Planters' Rifle Corps who fell in the South African War; and another commemorating Sir Henry Ward, one of Ceylon's ablest Governors. These extracts from his speeches are recorded on the pedestal:—

"In all civilized countries it is with material improvements that all other improvement begins."

"My conscience tells me that to the best of my judgment and abilities I have tried to do my duty by you, and it is my hope that you will think of me hereafter as a man whose whole heart was in his work."

For a short walk or drive few places provide a more interesting and beautiful road than that which encircles the Kandy Lake. The formation of this exceedingly ornamental

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piece of water is attributed to Wickrama Rajasinha, the last of the Kandyan kings. Some of its greatest æsthetic attractions over and above its lovely situation are however due to the interest taken in the improvements of Kandy by many of the Governors and Government Agents who have lived there from time to time. Thus Sir William Gregory added the ornamental wall upon the bund. The upper road affords the best views, amongst which is that depicted by our photograph (Plate 393), taken from Wace Park, a small ledge on the hill-side tastefully laid out, at the suggestion of the late Mr. Wace, when he was resident as Government Agent. No visitor should fail to take a stroll to this spot, which is but about five minutes' walk from the Queen's Hotel; and those who want specially pretty subjects for the camera should obtain a pass from the Secretary of the Municipal Council, or from Dr. Anderson Smith, the medical adviser to the Council, who lives at the Queen's Hotel, to be admitted to the grounds which enclose the Reservoir of the Municipal Water Supply.

Wace Park

The reservoir

This reservoir is reached by the road which passes at the back of Wace Park, the distance being half a mile. The lovely shaded walks around the reservoir, with constant pretty openings disclosing vistas across the glistening waters, present an opportunity to the enthusiastic amateur photographer that should not be missed. Some proof of this may be gathered from plates 416 to 419.

Gregory road

The Gregory road, which is the upper of the two lake roads, provides many beautiful views, and is most convenient for a short walk or drive in the early morning when the mountain air is keen and invigorating. Indeed, the first stroll along this road is one of very slow progress, and as a rule the fresh comer will not go far the first time, but return again and again at his leisure.

Two minutes' walk in a direction opposite the entrance of the Queen's Hotel will bring us to the picturesque corner of the lake illustrated by plate 438, near which there are frequently quaint and amusing scenes to be witnessed. Here the overflow of water from the lake rolls down a fall of stone steps, on which the native delights to disport himself with the water dashing over his dusky form. In the pool below the more energetic indulge in strange forms of water frolic, while still further on the dhoby is busy in cleansing calico attire by the effective method of beating it upon huge blocks of stone. The visitor will also find amusement in the curious methods of toilet being performed upon the banks beneath the shade of the beautiful bamboos that embower the spot. Here, too, is an excellent opportunity for the snapshotter; for not only are there water and bamboos, a combination always effective in

437. WACE PARK.

438. A PICTURESQUE CORNER NEAR THE QUEEN'S HOTEL.

439. THE MARKET, KANDY.

440. ROAD SCENE AT THE BOTTOM OF WARD STREET.

441. GARDEN IN FRONT OF THE MARKET.

442. THE RAILWAY STATION AND THE POST OFFICE.

a photograph, but we have also strange objects and novel occupations in great variety, so conveniently situated that visits may be repeated as often as may be necessary or desired. Kandy

The streets of Kandy will interest the visitor only in so far as they afford a glimpse of native town life and occupation in the bazaars; this is, however, always amusing to the visitor who is a stranger to Eastern customs. In Kandy it is much pleasanter to visit the bazaars than in Colombo, owing to the cooler atmosphere and the wider and cleaner streets; indeed one may walk through them in comfort. Trincomale street and Colombo street should at any rate be visited. Near the bottom of King street may be seen the only remnant of a Kandyan chief's *walawwa* or residence that has survived from the time of the Kandyan kings (Plate 425). *The streets*

Ward street is the chief thoroughfare of Kandy and possesses the European stores, banks, the Queen's Hotel, the Kandy Club and the Victoria Commemoration buildings which are occupied as the headquarters of the Planters' Association of Ceylon. This edifice was erected by the Planters of Ceylon as their memorial of the Diamond Jubilee of Queen Victoria. Turning to the left at the bottom of Ward street the road becomes very picturesque (Plate 440), and on the way to the railway station the market (Plate 439) is seen fronted by a handsome garden of palms, the most prominent of which is the Talipot (Plate 441). Upon nearing the railway station (Plate 442) an extensive building will be noticed on the right, amidst flowering shrubs and noble trees—the Post Office. This part of Kandy is known as the vale of Bogambra, the scene of many a tragedy in the time of the Kandyan monarchy, including the tyrannous and ghastly execution of the Ehélapola family to which we have already referred.

443. TRIPLE MONOLITHIC PILLAR AT GADALADENIYA.

(*See p. 342.*)

Kandyan Architecture

For the benefit of those who may be interested in Kandyan Architecture the text of the following description has been kindly contributed by the Hon. Mr. J. P. Lewis, M.A., C.C.S., Government Agent of the Central Province of Ceylon.

By Kandyan architecture in these pages is meant the architecture of the last two or three hundred years in Kandy and its neighbourhood, as distinct from the architecture of the older period of Ceylon history. This architecture, though not elaborate or possessing many examples, has at the same time a distinct character of its own, noticeable by even the casual visitor. It is certain, however, that an appreciation of Kandyan architecture cannot be predicated of the earlier British writers on Ceylon. Dr. Davy, in his "Account of Ceylon" published in 1821, remarks of "the public buildings" in the interior of the island that "few, if any, excite a lively interest in the spectator," and he describes the temples as strongly reminding the observer "of the Chinese style of building; indeed, the temples of Boodhoo in general have a very Tartar aspect" (p. 253).

Major Forbes in his "Eleven Years in Ceylon," published in 1840, dismisses the subject still more curtly. He says of "the buildings remaining from the time of the native dynasty" that "there is nothing worthy of remark either in their architecture or decorations" (Vol. I., p. 299).

That the remnants of Kandyan architecture are so few may be due to the fact mentioned by Major Forbes that "the king did not permit any person to have a house two storeys high, nor to build one with windows, nor even to roof with tiles nor whitewash mud walls, without obtaining the royal sanction."* "The dwellings of the people in general . . . are invariably thatched; only those of the highest rank being permitted to have tiled roofs." Only the king's palace and religious buildings were allowed to have doors with ornamental tops, or finials to the roofs, or to have flags hoisted on them.†

But that Dr. Davy and Major Forbes have condemned Kandyan architecture too hastily I hope to be able to show.

The architecture which it most resembles would appear to be that of the temples of Mudbidri in Kanara or the Tuluva country on the Malabar coast, and it is perhaps significant that the religion of the people of this country is Jainism and that "the religions of the Buddhists and the Jains were so similar to one another both in their origin and their development and doctrines, that their architecture must also at one time have

* Vol. I., p. 78. See also Tennent, 4th Edit., Vol. II., p. 195.
† Davy, p. 256.

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been nearly the same. A strong presumption that the architecture of the two sects was similar arises from the fact of their sculptures being so nearly identical that it is not always easy to distinguish what belongs to the one and what to the other."*

Fergusson remarks of the Jains that "their architecture is neither the Dravidian style of the south nor that of northern India." He states further that "this style of architecture is not known to exist anywhere else in India proper, but recurs with all its peculiarities in Nepal."

The chief of these peculiarities noted by Fergusson is that, though carried out in stone, it seems to owe its form to examples executed in wood. He adds that the pillars (of the Mudbidri temples) "look like logs of wood with the angles partially chamfered off, so as to make them octagons, and the sloping roofs of the verandahs are so evidently wooden that they cannot be far removed from a wooden origin. In many places, indeed, below the Ghâts the temples are still wholly constructed in wood without any admixture of stone, and almost all the features of the Mudbidri temples may be found in wood at the present day. Long habits of using stone would have sobered their forms." He thinks that the excess of carving to be found on the pillars in the interior of the temples is an indication of their recent descent from a wooden ancestry. . . . "Nothing can exceed the richness or the variety with which they are carved. No two pillars are alike and many are ornamented to an extent that may seem almost fantastic."

Now these features of the architecture of the Mudbidri and Nepal temples which most struck Fergusson, viz. the wooden or stone pillars with the angles partially chamfered off, and the sloping roofs, are also strongly characteristic of the Kandyan temples and other buildings. The Audience Hall of the kings† (Plates 444 and 445), which is now used as a court-house, consists of a high-pitched roof supported by four rows of wooden pillars arranged so as to form a nave with its aisles, supported on a stone platform and without walls, the building being open on all sides. The pillars are richly carved in different patterns and they are in shape partly square and partly octagonal. They support heavy beams and a king-post roof. The wall plates are elaborately carved and have carved terminals. The roof projects considerably over the pillars.

* "History of Indian and Eastern Architecture," by James Fergusson, pp. 207–8.

† It was begun in 1784 by king Rajadi Raja Sinha, the last king but one (A.D. 1780–1798), but it was not completed until after the British occupation. The pillars were still being carved about 1820. They are made of *halmilla* (Berrya Ammonilla), brought from Nalande, 30 miles distant.

444. ROOFS OF THE AUDIENCE HALL AND TEMPLE OF THE TOOTH.

445. THE AUDIENCE HALL.

446. THE KATARAGAMA DEWÁLE, KANDY.

447. ANTE ROOM OF EMBEKKE DEWÁLE.

The slope of the roof over the aisles is at a less acute angle than that of the roof of the main part of the building. This is found in most Kandyan buildings. The whole roof thus assumes a more or less concave appearance (Plate 444) and to the superficial observer exhibits a sort of curl which no doubt helped to give rise to the impression formed of these buildings by Dr. Davy that they resembled the Chinese style of building, and led him to speak of their "pagoda style."*

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Dewendra Mulachariya was the builder of the Audience Hall in Kandy. The chiefs who furnished timber complained to the king that the Mulachariya (chief artificer) shortened and then rejected the beams brought; the king thereupon threatened to cut off the fingers of the offender, who to avoid the disgrace threw himself into the lake. He also took part in the construction of the Octagon (*H. W. Codrington*).

The ante-room or hall for the tom-tom beaters† of the *dewále* at Embekke‡ (Plate 447), a temple built, according to tradition, in the time of King Wikrama Bahu III., who reigned at Gampola A.D. 1371-1378, is exactly similar in plan to the Audience Hall. There are four rows of seven wooden pillars in each row (Plates 447 and 451), with four additional pillars at the entrance, and the usual drooping lotus capitals. There is great variety in the patterns carved on the central squares of these pillars—greater than on those of the Audience Hall, but the ornamentation is not so elaborate. The *walhalkada* or porch at the entrance to the enclosure of the temple has similar pillars (Plate 450).

In these buildings are to be seen figures of the goddess Laksmi, of horse and foot warriors armed with sword and shield; of dancers and wrestlers; of mythical animals, lions and birds with elephants' trunks, creatures half bird and half human; birds with two heads like the Russian or German eagles; the sacred goose in various attitudes, sometimes with a flower in its beak; of combinations of women and birds and women and flowers, or of more mundane women suckling their infants; of flowers of different kinds; also a curious but very artistic pattern evolved out of a string in eight knots something like a design made from the shoulder knots of a British officer (Plate 448).

* He says that he is not aware of the existence of this feature anywhere else south of Nepal, *loc. cit.*, p. 271. The slopes of the roof of the upper storey of the *sanctum* of the Kataragam *dewále* at Kandy, however, are actually concave (Plate 446). It has been suggested that these roofs may be due to Siamese influence.

† This may be said to correspond to the narthex or western porch of a Christian church.

‡ About nine and a half miles from Kandy—between Kandy and Gampola.

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In a *madáma* or rest-house for travellers (Plate 449) close to the *dewále* we find the exact counterpart of these pillars executed in hard granite with the same patterns that adorn the wooden pillars of the temple buildings.

In the Temple of the Tooth* (Plate 452) we have similar pillars also in stone, but here the carving is much less elaborate. In fact here there is the minimum of carving and its place is taken by paintings on the square portions of the pillars (Plates 453 and 421).

In its simplest form the Kandyan post or pillar is a mere rectangular column of stone or masonry, as at the Alut Wiháre at Asgiriya (Plate 455) and at Gangaráma. The cylindrical brick pillar plastered over, either standing singly or coupled and ending in a plain moulded capital, which is now so much affected in the restoration of temples, is copied from modern British building in Ceylon, and has no warrant in native architecture.

The truth of the statement as to the resemblance of the Kandyan temples to those of Mudbidri will be apparent to anyone who compares the Temple of the Tooth at Kandy and the Lankatilake Temple (Plates 459 and 460) in its neighbourhood with the pictures of the Jaina temples at Mudbidri given on pp. 271-272 of Fergusson's book.†

It must, however, be remembered that the wooden pillars of the Audience Hall and other buildings in Kandy, though characteristically Kandyan in the details of their carving, and the stone pillars of the Temple of the Tooth are very similar in shape to the stone pillars seen in Hindu temples in Southern India and North Ceylon, which are probably traceable to a wooden origin. It is true that they resemble the Mudbidri pillars in having "the angles partially chamfered off so as to make them octagons"—or rather partly square and partly octagonal, but after all this is an elementary shape for a wooden pillar to assume, and when it is carried out in stone the same shape would naturally be followed. The capitals, too, of the pillars, which usually consist of two blocks of wood or stone placed crosswise with drooping lotus flowers carved on the under sides, appear to be of a Hindu pattern.

In the Kandyan wooden pillars the square surfaces that are left half way up, as well as those of the octagonal shafts, are utilised for elaborate carved patterns of conventional floral and other artistic designs. This has become so characteristic a feature that these pillars are spoken of generally as "Kandyan

* The Temple of the Tooth was built by King Narendra Sinha (1706–1739).

† See especially his figures on pp. 150, 154, 172. 173.

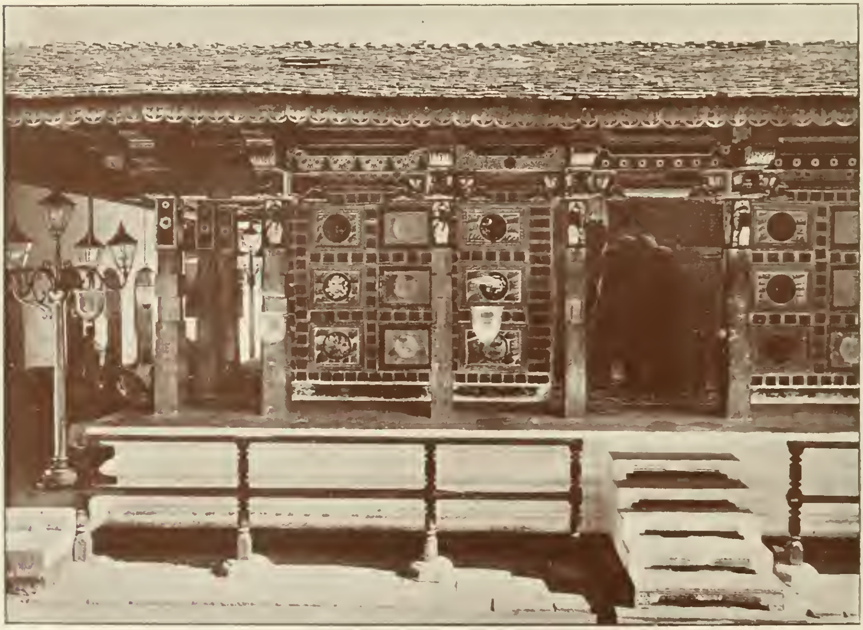
448. CARVED CROSS BEAMS AT EMBEKKE.

449. MADAMA AT EMBEKKE.

450. WAITING HALL EMBEKKE DEWÂLE.

451. PILLARS IN EMBEKKE DEWÂLE.

452. THE TEMPLE OF THE TOOTH.



453. PAINTED STONE PILLARS AT THE TEMPLE OF THE TOOTH.

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pillars," and they are found not merely in temples, but in domestic buildings—wherever in fact the Kandyans had to erect a pillar.

Mr. Bell describes these pillars thus: "Wooden pillars when carved all assume, with slight variations, a rectangular form modified and softened by chamfering to eight-sided shafts between base and capital, and breaking its continuity by varied bands and square panels—the pillars virtually becoming octagonal shafts with elongated rectangular base, capital and central cube." He also notices that the stone pillars (in this case at one of the temples in the Kegalle District, viz. Ganegoda) carry out the original idea of wooden forms very closely." Nearly all the carved wood pillars terminate in a branched capital with helix and drooping lotus—the familiar *gones* of the Audience Hall at Kandy.*

In the Kandyan temples then we have the same features which are to be seen in those of Mudbidri and Nepal, the same high pitched roofs of a concave appearance covering diminishing storeys, their peaks crowned with a bronze finial, the same verandahs with deep eaves, the same platforms with moulded stone edges forming basements for the superstructure, and the same wooden or stone pillars "square like logs of wood with the angles partially chamfered off," supporting the verandahs or upper storeys.

The metal finials are more or less elaborate. Those on the Temple of the Tooth are said to be made of gold; they are more probably gilded. Embekke Dewále possesses a fine bronze one (Plate 454) dating from the early part of the nineteenth century. There is a figure of the goddess Laksmi on each of the four plates which attach it to the apex of the roof.

In less important buildings the finials are of earthenware, sometimes mere pots.

Like the Kandyan temples the temples at Mudbidri are of comparatively recent date. Fergusson says that "three or four hundred years seem to be about the limit of their age. Some may go back as far as 1300, but it looks as if the kingdom of the Zamorin was at the height of its prosperity about the time it was first visited by the Portuguese, and that the finest temples may belong to that age."†

* "The pillars, rectangular at base, softened by foliage carving in low relief, changing into simple octagon with raised bands and panelled cube at centre, returning to the squared form." (Report on the Kegalle District by Mr. H. C. P. Bell, C.C.S. Archæological Survey of Ceylon, published by the Ceylon Government as Sessional Paper No. XIX. of 1892. See the Plate opposite p. 22. Pages 19-21 give an excellent description of Kandyan architecture as found in the Kégalle District.)

† Page 274. The Lankatilake and Gadaládeniya temples were built in A.D. 1344.

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Small pavilions which may be described as miniature reproductions of the Audience Hall are characteristically Kandyan, and serve such purposes as resting places for travellers (Plate 449). They are square in shape, and the number of pillars which support the roof is either four, eight, or sixteen in number.

One of these buildings, at Embekke, has been referred to. It stands on a rock in the middle of a paddy field, and consists of a roof supported by an inner rectangle of four, and an outer one of twelve, monolithic pillars of the usual pattern. They have not separate capitals, but each group of four pillars at each corner is treated as forming a unit, and is surmounted by four short beams laid cross-wise, with carved ends which take the place of capitals. Over these beams are longer beams which connect the four groups and support the roof. The roof is not exactly square, but has a short ridge, each end of which is crowned with a finial. There is a very similar *madâma,* half way between Kandy and Matale, of square plan, but with wooden instead of stone pillars, which is said to have been constructed of timber left over from the building of the Audience Hall (Plate 456). Here also we have on the pillars the same geometrical or floral patterns and figures of animals, the lion, elephant, horse, and sacred goose—the latter in couples with necks interlocked—a favourite Buddhist emblem. On some of the pillars the equally sacred cobra is carved in a coil, resembling a flower with its stalk.

The mythical animals here, however, are fewer than at Embekke, ordinary animals predominating. There appears to be no reason for doubting that the Embekke *madâma* dates back to the time of Wikrama Bahu III., *i.e.* the latter part of the fourteenth century, and its plan only differs from the other in that it is not quite a square, while in the other, though not more than one hundred years old, the shape of the pillars and the style of carving are identical. This serves to show what we would expect to find, that Kandyan architecture has changed little in the course of centuries. At Welagama, six miles from Rambukkan on the road to Galegedara a pretty little pavilion of this kind known like the Octagon at Kandy as a *patirippuwa,* is found perched on the top of a rock which juts up above the temple premises (Plate 457). It covers an outline of Buddha's foot cut in the rock and the whole thing serves devotional purposes as a sort of diminutive Adam's Peak. It is said to have been built some eighty years ago, and is in bad repair.

The features of these pavilion-like buildings have been more or less successfully reproduced in recent times in a court-house, *ambalams* or resting places for travellers, a band-stand, a

454. EMBEKKE DEWÁLE.

455. ASGIRIYA WIHÁRE.

456. MAOAMA.

457. PAVILION OF THE HOLY FOOTPRINT.

458. AMBALAM NEAR TELDENIYA.

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well roof, and in shelters for the accommodation of witnesses attending the courts. It was felt that no style was more fitting for buildings in the Kandyan capital than this which had come to be looked upon as "the Kandyan style." An *ambalam* built at Degaldoruwa by the chief man of the village in a modern Kandyan style is a picturesque example, and the same may be said of another, with stone pillars, near Teldeniya, which was built by a Tamil in a style which might be called either Hindu or Kandyan (Plate 458).

Mrs. Murray Ainsley in the "Indian Antiquary" for January, 1887,* has carried the comparison of Nepal, Kullu and Kashmir temples still further than Mr. Fergusson. She sees in them a similarity to the old wooden church architecture of Norway, and gives a picture of the wooden church at Borgund (since unfortunately destroyed by fire) which was one of the oldest in Norway, having been built in the eleventh century, in illustration of this similarity.

I was myself struck on my first visit, with the resemblance of Lankatilake temple to a Norwegian church. Perched on a high rock, with its many gables, high-peaked roofs and finials, its projecting eaves and its stone platform, the resemblance strikes one at once (Plates 459 and 460). The verandahs of Borgund remind one of the Nepal, Mudbidri and Kandy temples. "The chief object of the builders of the church seems to have been to exclude both sun and light—which one could understand if they had been living in the tropics instead of, as they were, inhabitants of a high latitude."

Mrs. Ainsley, I may add, accounts for this resemblance by the common origin of the two peoples in the same corner of Asia. The following is a description of the church. "Starting from the base of the exterior, a row of sloping eaves forms the roof of a verandah which encircles the basement; a second protects the walls of the lower half of the church; and a third forms the roof of the nave; a fourth the roof of the belfry; a fifth and a sixth seem also to have been used for the sake of giving symmetry to the whole. The quaint objects on the gables of the third and fourth roofs are dragons' heads with projecting tongues; an ornament that forcibly recalls that on oriental and Chinese buildings."

Applying this description to the Lankatilake temple we should have to stop at the third or fourth roof: but the general effect of the two buildings is much the same, and we have good substitutes for the dragons in the monstrous heads with protruding eyes which glare at us from above the lintels of the doorways and in those mythical beasts compounded of croco-

* Vol. XVI., p. 11.

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dile, elephant, fish and lion, which sprawl down the balustrades, of the steps or up the arches of the doorway* (Plate 1, frontispiece).

The situation of Borgund church, too, gives a similar impression to that conveyed by the position of a Kandyan temple on its plateau among wooded hills, enclosed within a low wooden fence on a stone base (Plate 459). An elevated spot on flat ground with plenty of rock is usually selected as the site for a Kandyan temple.

In its plan the Lankatilake temple bears an outward resemblance to a Christian church. It has an appearance of being cruciform, the transepts and chancel forming side chapels which are occupied by six *dewáles*. The main building which is the *wiháre* forms the nave. It is occupied by a large sedent painted image of Buddha said to be of stone. The wall and ceiling are also painted, the former with figures of Buddha and of his disciples, the latter in geometrical floral pattern.

The *makara torana* arch or canopy under which Buddha is seated is supported on each side by a female figure who holds up with her hands over her head the base from which it starts, after the manner of the Caryatides, and seems to bend with the weight. This arrangement is also to be seen at the old *wiháre* at Asgiriya, and also at the Gedige Wiháre, both much more modern buildings.

The same is true to a certain extent of Gadaládeniya (Plates 461 and 462). Here the main building which corresponds to the chancel or choir of a church is occupied by the *wiháre*. It is entered by a narrower room which forms a sort of antechapel; and opening out of this, on the right hand side as you enter from the outer porch, is a side chapel with a domed roof of stone now capped by a peaked and tiled wooden one. This chamber serves as a Vishnu *dewále*. The door of the *dewále* is flat topped, but the door frame is of stone deeply carved in separate squares like a series of tiles or plaques, with figures of elephants, dancers, etc. The "chancel" is crowned by an octagonal dome of stone which is approached by steps from the exterior, and is used as a second *wiháre*. The inner wall of this chamber is painted with scenes from the last of the Five Hundred and Fifty Jatakas, the Wessantara Jataka. These paintings are said to date from the time when the *wiháre* was built. The arrangement of the *dewále* cutting athwart the *wiháre* is curious. The same ante-chamber serves

* In Murray's Handbook for India it is stated that this temple "is remarkable alike for its situation and for the character of its architecture, which is very unlike that of any other temple in Ceylon" (p. 478). The dissimilarity is more in the size and elaborate character of the building than in anything else.

459. LANKATILAKE TEMPLE.

460. LANKATILAKE TEMPLE.

461. GADALÁDENIYA TEMPLE.

462. GADALÁDENIYA TEMPLE.

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for both, used end on for the *wiháre* and sideways for the *dewále*. Outside, on the left, is a detached *diggé* or hall for the tom-tom beaters, a building quite distinct, and apparently not contemporaneous with the temple proper. Its roof is supported by ten roughly hewn monolithic pillars of irregular rectangular shapes which exhibit no attempt at carving or ornamentation, and no uniformity of size and appearance. They are exactly like the pillars which one finds here and there sticking up in imperfect but parallel rows in the forests of the North Central and Northern Provinces, and I imagine that they are the oldest stone work which is to be found at Gadaládeniya, older than the much more architectural temple of the fourteenth century adjoining, although the wooden roof and masonry walls, of which these pillars form the skeleton, have often been renewed, and their present representatives are modern rough and poor work.

Although the Gadaládeniya temple is much smaller than its contemporary at Lankatilake, the masonry work is finer, being of stone instead of brick, and the exterior ornamentation is much more elaborate. In both temples the original walls of stone or brick appear to have had a coating of plaster, and this was probably at one time painted. At Lankatilake a portion of the plastering in the porch remains, but in modern times it has been whitewashed. At Gadaládeniya it has nearly all crumbled away, exposing the original stone, but patches of it are left, and some of these have painting on them which is said to date from the building of the temple. It discloses a floral pattern. There is a frieze of stone running round the upper part of the wall of the main building, under the eaves, composed of a chain of lions or tigers *regardant** (Plate 461). Along the base and on the *dewále* this is changed for one of females dancing and playing on musical instruments, and executed in a spirited manner. In the ante-chapel are large stone corbels of sculptured lions, two on each side. The entrance porch is composed of huge monoliths twelve to fourteen feet long, supported by very large stone pillars of the usual Kandyan shape, but with the addition on the outer side of two slender pillars flanking the larger ones, so that they form a cluster of three on each side (Plates 443 and 463). These additional pillars which are placed here for ornament are of a different pattern, and such as are to be found in the older Sinhalese temples of the Kégalle

* Moving to the left with right front legs raised high and heads reversed in that conventional, uncomfortable position always given to *vyágras* and *gagasinhas* (Bell, *loc. sit.*, p. 35). *Vyágras* are possibly tigers, and *gagasinhas* combinations of elephant and lion. This frieze is almost identical with the frieze at Ganegoda in Four Korees (see Bell's Kégalle *Report*, plate opposite p. 35).

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district and of Anuradhapura. This temple and Lankatilake form a link connecting Kandyan architecture with the older Sinhalese architecture of Anuradhapura and Polonnaruwa.

The woodwork of the tiled roof and the upper storey of the porch are both modern and mean. It is lamentable to see everywhere this process taking place; old and artistic Kandyan work is being removed and replaced by nondescript and hideous modern work after the style of the petty masons and contractors of the low country. The new temples are adorned with plaster masonry, sometimes representing sham venetian blinds, bastard and attenuated Gothic pointed arches are introduced; the Kandyan wooden pillars give way to round ones of brick plastered over, of the stock quasi-classical pattern that was introduced into the bungalows of the early English occupation; the doorways have semicircular arches with poor mouldings; the door panels and mouldings are painted in ugly loud colours which with the panels and mouldings have a Dutch character, but lack the massiveness and picturesqueness of their Dutch originals; and the pretty quaint little windows are being replaced by rectangular openings filled in with ugly wooden bars.

The following extract from a local paper shows the modern conception of what the style of a temple should be, *i.e.* copied for the most part from the West :—

"At the Musæus school in the Cinnamon Gardens . . . it was decided to have a shrine room built for the use of the girls of the institution. . . . The building has now been erected apart from the school buildings, and is a very pretty structure, a vaulted roof with a fine dome, gothic windows, doors and a porch, with parapet battlements of classic design, being very effective."

The fondness of the Kandyans for putting a high pitched tiled roof over everything is remarkable. A great deal of the stone work of the temples differs little in appearance from the Hindu architecture of Southern India, in fact, that of the *dewáles* or temples of the Hindu gods whose cult was fostered by the Tamil kings is almost exactly the same as that of similar temples in Southern India* and the north of the Island. They are small rectangular buildings consisting of compartments of diminishing sizes, the innermost or sanctum surmounted by a small dome, or by what usually, among the Kandyans, takes its place, a small square chamber with a peaked roof. No doubt the masons who built them were workmen from southern India introduced for this purpose by the kings, themselves

* Dr. Davy noticed this, but remarks that "in viewing the *dewáles* or temples of the gods one is occasionally reminded of Grecian architecture" (p. 255).

463. GADALADENIYA TEMPLE.

464. GEDIGE WIHÁRE. KANDY.

465. NÁTA DEWÁLE, KANDY.

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latterly of Tamil race. A Kandyan *dewále* however is generally a plainer building than is a Hindu *kovil*,* with a less lavish display of decoration usually confined to the doorways and pillars. But to these buildings the Kandyans have added a feature of their own which was never contemplated in the original design and forms no part of it, but on the contrary is quite out of keeping with it, and that is a peaked roof with overhanging eaves. To put a roof over a dome of any kind whether such dome is ornamented with carving and a stone or metal finial as it generally is, or not, is technically a barbarism. But this is what the Kandyans have done in the case of the Lankatilake temple where the stone vaulted roof of the central *wiháre* and those of the *dewáles* which surround it like side chapels were surmounted some sixty years ago with tiled and peaked roofs, a feature which has added considerably to the picturesqueness of the building; also at Gadaládeniya where the same thing was done 125 years ago with an equally good effect, even though the roof has recently been renewed in a very inferior modern style. The Gedige *wiháre* (Plate 464) at Kandy, which, though a temple of Buddha, is built in the style of a Hindu *dewále*, both as to plan and details, is also a case in point.† This building, in fact, bears a striking resemblance to the Náta *dewále*—another of the four Hindu temples at Kandy (Plate 465).

In both there is a small dome‡ at the south end over the shrine terminating in a stone finial shaped like a pineapple. In this instance, though the tiled roof is not required architecturally, but on the contrary hides the outline of the dome, it protects the latter from the weather, and on the whole adds to the picturesqueness of the building, besides giving it a distinctly Kandyan appearance. This fondness for putting tiled roofs over stone roofed buildings is carried to such a pitch that in one instance, at Gadaládeniya, the Kandyans have actually roofed over a *dágaba*—the bell-shaped erection in which the Buddhists enshrine relics (Plate 466). There is a *dágaba* with a roof over it also at Aludeniya in Udu Nuwara about four miles from Gampola. Here the *dágaba* is in a

* Adjuncts of the *kovil*, such as the stone spout in the wall of the sanctum are usually absent from the *dewále*. There is a fine specimen of this spout, however, at the Berendi *kovila* a Kandyan building (see one of the Plates opposite p. 64 of Mr. Bell's Report on Kégalle); but this owes its erection to King Rajah Sinha I., who had abandoned Buddhism and became a convert to Hinduism.

† It dates from the early part of the eighteenth century.

‡ Sir A. Lawrie is incorrect in describing this feature of the Gedige *wiháre* as a "dágaba" (Gazetteer of the Central Province, p. 72). It is an unmistakable Hindu temple dome, the counterpart of which may be seen by the hundred in the Jaffna Peninsula.

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chamber at the back of the *wihâre* and this chamber has a wooden and thatched roof.

The explanation no doubt is that these roofs with their overhanging eaves are specially suited to a rainy climate like that of most of the Kandyan country, and serve to protect the walls from becoming sodden. They have therefore instinctively been adapted by the Kandyans and in this the native builders show more sense than European architects in Kandy and Colombo who are fond of erecting buildings with elaborate cement or plaster façades which speedily look weather beaten and shabby, and the walls of which get soaked through annually and therefore soon deteriorate. Walls in such climates require all the protection from the weather that they can get, and the Kandyans have learnt this from experience. The people generally live in houses thatched with grass and a roof of this kind always projects a good deal beyond the walls. The same plan has been adopted on very sound principles in the case of more permanent buildings.

The roofed gateway in the wall of the sacred enclosure at Kandy (Plate 468) is a good example of a building where the roof is a part of the original design, and the whole giving a distinctively Kandyan effect.

Other instances where the roof is a decided improvement to the building are the Maha or Vishnu *dewále* at Kandy (Plate 467) and the *dewále* at Embekke dedicated to the same god (Plate 454). These are in shape like a Hindu temple, and are in fact Hindu temples reduced to a plainer character with the roof over the *sanctum* taking the place of a dome. The upper stage which is square carries a small balcony or verandah supported, at the Kandy *dewále,* by slender wooden pillars. It should be noted that this is merely an addition for the sake of effect as there does not appear to be any approach to the balcony which is so shallow as to be of no practical use. The Kataragama *dewále* at Kandy (Plate 446) and the *dewále* at Dodanwala in Yatinuwara (Plate 473) have similar small upper storeys square in plan like a lantern or tower over the *sanctum.*

The beams supporting the roof have usually carved terminals of what may be called a conventional pattern (shown in plates 470 and 428) and the rafters where they project into the verandah are ornamentally notched, also in a conventional pattern (Plate 470).

A curious specimen of Kandyan roof construction is shown in plate 469, which represents one end of the *diggé* or entrance hall at Embekke. The woodwork is usually of a massive character (Plate 447).

Of the other two *dewáles* at Kandy the Kataragama *dewále*

466. GADALÁDENIYA TEMPLE AND DÁGABA.

467. MAHA DEWÁLE, KANDY.

468. ENTRANCE TO TEMPLE GROUNDS.

469. ROOF AT EMBEKKE.

470. PILLARS OF THE AUDIENCE HALL.

471. HUDUHUMPOLA WIHÁRE.

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(Plate 446) is built in the usual style of a Kandyan *dewále* which is the same as that of a Hindu temple with some Kandyan additions and variations, *e.g.*, the tiled roof over the shrine, the doorways, etc. It consists of four compartments, the innermost or western one forming the sanctum with an image of Kataragam, the Hindu god of war. The image is contained in a wooden cabinet or *almirah* fitted with a pair of doors which are thrown open when it is exhibited. Over it is a brass *makara torana*—the same canopy that is used for images of Buddha. Before the image hangs a curtain. In the next compartment is another of the gods also under a *makara torana*, and in the third are the howdahs which enshrine the image in the *perahera* procession, also a palanquin used for the same purpose. The fourth compartment is the hall for the tom-tom beaters.

The four compartments open into each other by doors in the Kandyan style with curtains before them.

The pillars of the exterior have recently been renewed in a Moratuwa* version of the Kandyan style.

The fourth, the *Pattini dewále* is simply a small rectangular building standing on the usual stone platform. It lies north and south; the shrine is at the south end;† on the north and east are doors. It also consists of four compartments, so that the image faces east, but the rules do not appear to be rigid on this point. The same rule applies to the images of Buddha.

The outward appearance of a Kandyan *wiháre* (Plate 471, Huduhumpola) really very much resembles that of a *dewále*, the only difference being that the *dewále* is generally longer owing to its having more compartments.‡ But the *dewále* at Dodanwala might easily be taken for a *wiháre* (Plate 473). It has not this elongated appearance. Both *wiháre* and *dewále* generally have the small square lantern or tower with a high peaked roof and finial which forms the most conspicuous feature externally of the building, the pillared ante-room and shallow verandah.

Dodanwala *maha dewále* is situated about three miles north of the Kandy-Kadugannawa road at a point seven miles from Kandy (Embilimigama).§ Though called a *maha dewále*

* Moratuwa in the Western Province is the home of all the low country carpenters.

† In the *maha dewále* the shrine is at the north end. In a Hindu temple the shrine is usually at the west end (as at the Kataragama *dewále*).

‡ This is a noteworthy feature at Embekke *dewále*, which is in three compartments under two roofs.

§ On the 13th February, 1815, the headquarters of the British army advancing to the capture of Kandy rested for the night at Dodanwala.

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which would imply that it was a shrine of Vishnu, it is really dedicated to four deified Sinhalese kings or princes, including one of the Rajasinhas, probably the second of that name, the king who captured Robert Knox and who reigned from 1634 to 1684, and to sixty-seven princes who on their death all became *yaksayo* or devils. It contains no image but instead two paintings on wood of two of these kings—which of them seems uncertain. It is a plain building of the Kandyan style in three compartments, the *sanctum* capped by the usual small square upper storey with peaked roof. There is a carved door frame to the adjoining kitchen which belonged originally to the main doorway of the *dewále*. The chief interest of the *dewále* lies in the tradition connected with it. When King Raja Sinha II. was on his way to Balane to give battle to the Portuguese, the cross stick of the palanquin snapped and he had to alight at Dodanwala. He inquired what the place was and the *kapurála* or priest told him that it was Nakamuna Kowila, the shrine of a very powerful god, and that it was not well for him to pass it without doing reverence and that on this account the accident had happened to his palanquin. The king thereupon made a vow that if he was victorious he would present his crown and apparel to the temple. On his return in triumph he kept his promise, leaving there also some trophies of the fight. In support of this tradition there is the fact that a gold crown was until recently in the premises of the *dewále* and is now on loan in the Kandyan Museum; that there are two embroidered silk jackets said to be the king's still preserved at the *dewále* (Plate 473), as well as a hat, a dozen swords and daggers, some of which are of a decidedly European pattern, and including the sword of King Raja Sinha II. himself, with a fine carved palanquin mounted in brass.

Another curious possession of this temple is a brass crown, described as the crown of Wesamuni, the king of the devils, which is worn by the chief devil dancer on festivals. The lower part of this crown is apparently made of clay and is said to have been originally a mushroom found in a crevice of the rock. It rests on a *tannikkála*, a brass stand for offerings, which is also said to date from the time of King Rajah Sinha II.

In the space surrounding the procession path below the temple, where the people assemble on festival days, which has an avenue of ironwood trees (*Mesua ferrea*), a stone is pointed out under a large *sapu* or champak tree, as the spot where the king seated himself when his palanquin broke down. The tree must be an old one, as its girth, measured four feet from the base, was found to be ten and a half feet (Plate 474).

472 SWORDS TAKEN FROM THE PORTUGUESE BY KING RAJA SINHA II.

473. DODANWALA DEWÁLE

474. THE HISTORIC CHAMPAK TREE AT DODANWALA

475. WIHÁRE AT GALMADUWA.

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It is in the simpler unpretending village temples with their hipped roofs, wooden pillars and plain but still artistic doorways that the spirit of Kandyan architecture is chiefly evinced. When the Kandyan kings were minded to erect more ambitious buildings they drew their inspiration and it seems in some cases their workmen also from Southern India. A conspicuous example of this tendency is to be seen in the unfinished *wihâre* at Galmaduwa near Kandy (Plates 475 and 476). The story is that it was built by King Kirti Sri, but that having heard during the course of its construction that there was a cave at Degaldoruwa in the neighbourhood he abandoned the scheme of having a temple here and decided to have it at the latter place. If this is true, it shows what importance was attached by devotees to the possibility of utilising a convenient cave in the establishment of a shrine of Buddha or what a creature of caprice a Kandyan king—like other kings, may be. There is this to be said in support of the legend, that Kirti Sri was a devotee and that he was at the same time a Kandyan king.

One can scarcely credit it, however, for the work at Galmaduwa is far superior and conceived on a more costly scale than that at Degaldoruwa, and the whole of the stone work and masonry at Galmaduwa was finished before the temple was abandoned. All that remained was the placing in position of the statue of Buddha and the decoration. The building is still in very good preservation, notwithstanding that it has been abandoned for 150 years or more, which speaks well for the solidity of the workmanship, considering that it has had to contend against a tropical climate and tropical vegetation.

Sir Archibald Lawrie describes it as "a very curious building in the style of a Tamil Hindu temple with a high *gopura*."* There is certainly a strong resemblance in the tower to the towers which are a characteristic feature of Hindu temples in Southern India, but the lower part of the structure is in accordance with the usual Kandyan style, the basement wall having deep and heavy mouldings like the wall round the sacred enclosure at Kandy and the walls of Lankatilake and Gadaládeniya.

The plan of the building is a square room built of stone surmounted by a tower of brick and stone masonry in seven diminishing stages, the seventh stage being pyramidal and ending in a finial. Each of these stages except the last has an ornament like a pineapple or a *dágaba* at each of the four

* Gazetteer, Vol. I., p. 258. The tower is not a *gopura*. A *gopuram* means in Southern India and Ceylon the tower which surmounts the outer gateway of the temple enclosure, whereas this tower crowns the centre of the edifice. It forms the roof of the temple itself.

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corners. This central building is surrounded by a massive wall with an overhanging and deeply moulded cornice, the outer wall is pierced on three sides by five windows; on the fourth, which is on the west side, the place of the central window is taken by a doorway of slightly larger dimensions. The distance between the central building and the outer wall according to rough measurement is 14 feet. The former is 29 feet, the latter 66 feet square. There are but two doorways one into the enclosure and one opposite it into the *sanctum* (Plate 476). They are each 6 feet wide, the windows 4½ feet. The thickness of the outer wall is 3¼ feet, not including the mouldings, of the wall of the *sanctum*, 3 feet. The most interesting feature about this building is the shape of the arches of the doorways and windows. They are semicircular cusped arches with a keystone. The door at the entrance to the enclosure has six of these cusps; the windows two only. The door of the *wihàre* has also only two cusps but the apex is formed of an ogee arch (Plate 476). There is a massive stone border or framing round the windows on the exterior and this framing includes the arch, the outer line of which is simply semicircular.

The *sanctum* is furnished in the interior with the *asane*, the pedestal or throne for the image, but is otherwise quite bare. The brick domed roof is unplastered.

Immediately at the back of the outer wall of the building, erected on the eastern side and within six feet of it, is a small *wihàre* built by the villagers some sixty years ago in lieu of the imposing structure which was destined never to be completed. They erected this building because they were unable to raise sufficient money to complete the latter. The mean work of the more modern plastered building (though what there is of it is Kandyan so far as it goes) consorts ill with the massive stone and brick masonry of the original but unfinished temple.

The temple is situated within twenty-five minutes' walk by the road which runs through Galmaduwa Estate, from the ferry at Ilukmodara, three miles from Kandy on the Hanguranketa road. There is a short cut turning off to the left at the sign board marked "To Galmaduwa Bungalow" which makes it considerably less.

The contrast between the Galmaduwa *wihàre* and such a building as the Temple of the Tooth or the Audience Hall, or one of the smaller *wihàres* built by Kirti Sri, is remarkable. Their architecture and style would appear to have nothing in common—they are at opposite poles. The one in fact is Hindu, the other Kandyan. The Galmaduwa *wihàre* probably enjoys the unique distinction of being the most Hindu-looking Buddhist temple in existence.

Aludeniya is an interesting specimen of a small Kandyan

476 WIHÁRE AT GALMADUWA.

477. THE MALWATTE POYAGÉ.

478 INTERIOR OF THE MALWATTE POYAGÉ.

wiháre. It is said to date from the time of Bhuwanaka Bahu IV., who reigned at Gampola A.D. 1347-1361. It consists of a square room for the image with a hall in front of it and a room for the *dágaba* at the back. The hall is continued at the sides as a shallow verandah. The central room has a small square upper storey approached by an external staircase with a door in front. This room at one time also contained an image of Buddha, and still contains a number of small Buddha images standing on a small table. The carved wooden door frame of this upper room is said to have been brought here from the king's palace at Gampola, and I think it is quite possible that, being under cover, it has lasted for five and a half centuries. Like most of the more ancient doorways it is square headed and the carving shows a figure of Laksmi at the top with an elephant and three dancers on each side. At the foot on each side are a male and female figure very well executed. There is a border of dancers and a floral pattern round the frame. Kandyan Architecture

This doorway is very similar in its dancing girl pattern to the stone doorway at Ambulugala *wiháre* shown in the plate opposite p. 42 of Mr. Bell's Kégalle *Report*. The latter doorway probably dates from the fourteenth century A.D. The Aludeniya door frame may also be compared with the wooden door frame at Dippitiya *wiháre* in Four Korles (*loc. cit.* p. 52) which it resembles in having three bands of carving round the inner framing which render the doorposts and lintel extra wide. The outer band of carving in each is of much the same pattern "a single trail throwing off alternately a flower and a leaf which curls back over the stem." The date of the Dippitiya temple is not given.

These square headed doorways with carved borders are characteristic of the older Kandyan architecture. The style of decoration and the door frames themselves are well described by Mr. Bell: "Decorative carving whether in stone, or more commonly in wood rarely breaks through the conventionalism of a few recognised, almost stereotyped designs. The main ornament, repeated in endless variety to the will of the carver, is the continuous scroll of foliage. A comparative study of the varying forms this most effective ornamentation (particularly of vertical surfaces) common to Greek, Roman and later styles, assumes on the Kandyan temple door frames, would be in itself interesting. Single or double, large or small, plain or complex, its convolutions, throwing off sometimes leaves more or less flowered, sometimes a repeated flower or even enclosing partially or throughout figures of dancers—the one leading idea is steadily kept in view, and it would be difficult, if not impossible, to substitute other ornamentation more

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elegant, refined and better suited to its purpose." A very fine specimen of this kind of border, found recently at a temple near Bentota in the Southern Province, is shown in plate 241.

Mr. Bell continues: "The front faces of door frames also are carved. The line of ornament invariably runs upwards from figured base panels on the side posts, and meets at the centre of the lintel in some crowning design as varied as the panels below, and equally affording the woodcutter opportunity of displaying individual taste or strange conceit—*dewa rupas,** *nari lata,*† *makara,*‡ faces, etc. The panels at the bottom of the joints are filled with figures of lions, elephants, dancers and janitors, and, as with the flowing scroll, are hardly found alike in any two temples. The whole of this carving is in "sunk relief," no part rising above the plane of the margin, but the edges of the design are rounded off, and leaves and flowers fluted so as to allow of full chiaroscuro play."§

The stone door frames of the two entrances to the Temple of the Tooth are good specimens of the kind of work described in the paragraph just quoted. They "furnish standing examples of the most delicate scroll work within beading and water-leaf bevelling cut in stone," in this instance only two centuries back, but of almost the same design as the door frames four centuries old which Mr. Bell is describing.

Plates 479 and 480 show two wooden doorways in the pansala at Asgiriya, the exterior of which building is depicted in plate 495. These date from the time of King Kirti Sri. They are called respectively *hansa putuwé,* and *Sinha putuwé uluwassa* or goose-chair and lion-chair door frame, from their exhibiting above the lintel designs based upon those animals.

The platforms with moulded stone walls which form a basement for the buildings have been alluded to. The mouldings follow more or less a stock pattern. The best example of this moulding is seen in the wall which surrounds the temple enclosure in Kandy (Plate 481). Similar walls may be seen in the interior of the Old Palace at Kandy and at the Lankatilake, Gadaládeniya and Galmaduwa temples, and they are also built round bo-trees. Patterns of very much the same style of moulding are found in the legs of Kandyan tables and chairs, and a similar pattern forms the first piece of carving on a Kandyan pillar, *i.e.* the nearest to the base, and the piece that the carpenter or stone cutter starts with, which is known

* Figures of gods.

† Literally, "woman-creeper." Leafy ornament, spreading downwards from the trunk of a woman's body.

‡ A mythical monster.

§ Kégalle *Report*, p. 20.

479. DOOR IN ASGIRIYA PANSALA.

480. DOOR IN ASGIRIYA PANSALA

481. WALL OF THE TEMPLE GROUNDS ENCLOSURE, KANDY

482. EAVES TILE.

483. EAVES TILE.

484. ENTRANCE TO THE OLD PALACE, KANDY.

as *ásanakada* from its resemblance to the pedestal or throne which supports an image of Buddha.

Sometimes the line of roof along the eaves is decorated with pendent-tiles on which are stamped figures of lions or other patterns, and these tiles supply the place of weather-boarding (Plates 482 and 483).

There are unfortunately not many of these tiles left, but specimens of different shapes and patterns are to be seen at the Máligáwa, at Lankatilake and at Gangaráma *wiháres*. At the Temple of the Tooth those that remained have of late years been removed from the roof of the main building and set up on a part of the quadrangle which surrounds it, a building hardly worthy of them. It was easier to replace the whole line of them with a weather-boarding made of tin cut into a pattern with nothing distinctively Kandyan about it than to get new ones moulded of the same pattern as the old to fill the gaps in the line of tiles, and as usual in these days the easier and cheaper course was taken. It should be noted by way of contrast, as evidence of the artistic feeling of the workmen who made the tiles, that they were not content to leave the inner side plain as they might well have done, for the inner side is not conspicuous, or likely to catch the eye of the casual observer, and while the outer side presents the figure of a lion, the inner has that of the sacred goose moulded on it.

There are tiles of the same pattern at Gangaráma; in this case happily still undisturbed and in their original position. The same pattern too is to be seen in the borders of some of the rectangular compartments into which the front wall of the Old Palace is divided and in the border which runs round the door arches on the inner side. This decoration consists of tiles set into the wall. Both sides of the tile are utilised to form these borders, viz. that with the lion and that with the goose stamped on it.

At Lankatilake the tiles are of the shape of a bo leaf, long and pointed, but here too is to be seen the conventional lion of the Sinhalese.

The Lankatilake tiles have been successfully copied in a modern structure at Kandy, the bandstand on the Esplanade which is in the national style and is provided with eaves tiles. Tiles are used in a similar way in the Temple of the Tooth—let into the wall so as to form a border round the entrance doorway. They are of the same lion pattern as those used in the Old Palace; in fact they must have been made from the same mould.

The images of Buddha and of the gods are always coloured and considerable use is made of painting for the decoration of the walls, pillars, roof and ceiling which in rock temples usually

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consists of the solid rock itself. (Plates 485 and 486, which show the interior of a temple at Hataraliyadda, half-way between Galagadera and Rambukkan, plate 487 the interior of a temple near Bentota, and plate 489 Degaldoruwa.) The ceiling is painted in floral geometrical patterns in which the lotus flower repeated like the *fleur de lis* in the mediaeval decoration of Europe is a prominent feature. The rock ceiling at Welagama is finely painted, as are the walls of Degaldoruwa. In the small rock temple at Gonawatta, five and a half miles from Kandy on the Hanguranketa road, the painting of the rock ceiling reminds one of an old-fashioned patchwork bed quilt of many colours. The walls of the temples of Buddha have figures of Buddha or of his disciples painted all over them, sometimes as at Gangaráma in a regular pattern of squares alternately of light and dark colours, or often with scenes from the story of his life or from the Jataka stories. The favourite Jatakas appear to be the Telapatta (No. 96), the Kusa (No. 534), and the Wessantara (No. 550), the last of all. At Huduhumpola is a conventional representation of Adam's Peak with the carved footprint on the top, where perspective is thrown to the winds and the peak appears as a moderate sized rock with a ladder cut in the side of it and surmounted by a pavilion half the size of itself. The presence of the Sri pada is rendered unmistakable to the spectator by standing it up on end so that he can see the whole of it without difficulty. The hare in the moon is another favourite symbol, as are *dágabas* and bo trees. Sometimes, as at the Pallemále adjoining the Octagon at Kandy, we have a portrait of the royal founder of the temples; at Welagama there is a portrait of the Kandyan chief who was one of the principal benefactors of the temple. In some cases as at the Tooth temple, at Degaldoruwa and at the *poyagé* of the Malwatta monastery at Kandy the capitals and the upper portions of the pillars are painted (Plates 452, 489 and 478).

The idea seems to be that there cannot be too many figures or too many of the three attitudes of Buddha in the *sanctum*. Where the principal image is a standing or sedent figure it is often repeated on a diminishing scale on each side. At Welagama rock temple (Plate 491), in one of the three chambers there are seven sedent Buddhas with five standing Buddhas in between, in another a large recumbent Buddha and in the third a sedent Buddha and a *dágaba*. At Degaldoruwa the large recumbent Buddha, cut out of the solid rock, is flanked to right and left, at each of the end walls, by a much smaller sedent Buddha, and these figures are again flanked by standing Buddhas. At Gangaráma, however, the founder was content with one large standing figure twenty-seven feet high, and at

485. TEMPLE AT HATARALIYADDA.

486. TEMPLE AT HATARALIYADDA.

487. TEMPLE AT BENTOTA.

488. DOOR AT WELAGAMA.

489. ROCK TEMPLE AT DEGALDORUWA

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Hudulumpola with one sedent figure. The figures at Lankatilake and Gadaládeniya are sedent. The image of Buddha is frequently flanked by stone figures of gods, kings, chiefs, disciples, etc., placed at right angles to the central figure of Buddha, and regarding it in an attitude of adoration. Each of these figures has the right arm extended, the palm open and turned downwards; the left arm close to the side also with the palm open but turned upwards. The effect is decidedly quaint. An example is to be seen in the interior of the old *wiháre* at Asgiriya (Plate 496), and at Welagama the *makara torana* arch is surmounted by eight figures of gods in this attitude.

The rock temple at Degaldoruwa, three-fourths of a mile from the Lewella ferry on the Dumbara side, dates from the time of King Kirti Sri, and is noteworthy chiefly for its painted walls (Plate 489). In front of the cave chamber is a vestibule supported on twelve monolithic pillars of a plain octagonal pattern* widening out into a bulb just below a kind of cushion capital which reminds one of Norman architecture. The doors help to carry on the resemblance, their semicircular arches springing from flat, square and shallow impost mouldings as at the Maligawa and some of the Kandy temples. An outer vestibule in front of this one has had a modern façade of no particular style surmounted by a belfry, also nondescript, tacked on to it within the last twenty or thirty years.

The small *poyagé* or assembly hall adjoining has a good carved wooden doorway in the centre of one of the sides (Plate 499).

The most conspicuous building in Kandy and perhaps the most striking is the Patirippuwa or Octagon attached to the Temple of the Tooth and the royal palace. This with the lake which it overlooks are the most picturesque features in the town and for them we are indebted to the last king, who though a tyrant seems to have had some artistic taste. But even in the construction of these works he was tyrannical, and in compelling his people to labour at them without pay his unpopularity was considerably increased.

Next to the lake the Octagon is the chief object in most pictures of Kandy and its appearance must be familiar to many travellers (Plate 490). So much is it a part of Kandy that when

* The general resemblance in shape of these pillars to the two pillars of Ganegoda *wiháre*, which are depicted on the second plate opposite p. 34 of Mr Bell's Kégalle *Report*, is noticeable. Mr. Bell is of opinion that this form of pillar is Dravidian: "It is to be found at many of the principal temples of Southern India, Cunjivaram, Vellore, Vijanagara, etc., with so much softening of ornamentations as might be expected from the difference of religious cult."

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the Municipal Council was in search of a coat-of-arms, they adopted it as the principal charge. The shape is graceful, but it owes a good deal of its effectiveness to its site. The walls are very thick and the lower chamber has round arched doorways with nothing distinctively Kandyan about them—they are real arches; and in this instance as at Galmaduwa the Kandyan builders have at least shown that they understood the principle of the arch. The tradition is that while the king watched the temple festivals from the balcony of the rooms above, his three principal wives occupied for the same purpose the three front recesses in the lower room.*

The palace was a long low building and part of it still remains, now occupied by the Government Agent of the Province who at present happens to be the writer of this description (Plates 433 and 492). It has little of the decorative about it. The chief room is entered by a deeply recessed doorway in the thickness of the wall, and the cusped arch of this doorway might from its appearance be mediæval European or Saracenic (Plates 484 and 493). The walls of the room are decorated in *basso-rilievo* with figures of Kandyan women holding fans, and of the sacred goose and lion. The outer wall has figures of the sun and moon on each side of the doorway—the emblems of royalty—with borders of tiles let into the wall, each containing a lion figure (Plate 484).

There is nothing left of the king's palace at Hanguranketa, which was erected by this king's successor Wiyaya Raja Sinha (1739-1747), and was destroyed in the Kandyan rebellion of 1817, but some fine moonstones, stone pillars of the usual type with their inverted lotus capitals, and some other carved

* Sir Emerson Tennent states (Vol. II., Fourth Edition, p. 195), and the statement is repeated in Murray's Handbook (1905), that "the palace was built by Wimala Darma about the year 1600." It is difficult to say whether any portion of the existing building dates from that period. It is noteworthy that the Government Gazette of 24th February, 1803, announces that the king had fled from Kandy "after having set fire to the palace and several temples," and that by the exertions of the British soldiers the fire had been extinguished, but not until the building was nearly consumed. A drawing made by Lieutenant Lyttelton, 73rd Regiment, in 1815-1817 shows the front of the palace very much as it is now. The existing portion was apparently the Queen's palace. The next statement which is given by Tennent on the authority of Spitbergen, the Dutch admiral, who visited Kandy in 1602, and which is also repeated by Murray, viz., that "the king employed the services of his Portuguese prisoners in its erection"—though it may be founded on fact, derives no corroboration from the argument adduced by Tennent (and also reproduced by Murray) in support of it, viz., that this circumstance "may serve to account for the European character which pervades the architecture of some portions still remaining, such as the (Octagon) tower adjoining the Maligawa temple"; for the Octagon was not built until the reign of the last king—probably between 1804 or 1805 and 1812, at which time the lake also was constructed.

490. THE PATIRIPPUWA

491. ROCK TEMPLE, WELAGAMA

492 DRAWING ROOM THE OLD PALACE, KANDY

493. DRAWING ROOM, THE OLD PALACE, KANDY.

494 STONE CARVING OF A VASE

495. PANSALA AT ASGIRIYA

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stones, including a water-spout with a fish-shaped head. The stone platform of the Maha *dewále* close by has along it a frieze of warriors crossing swords, each with two men next him, with the knees bent as in "physical drill with arms."

Of the palace at Kundasále founded by King Narendra Sinha (A.D. 1706-1739), nothing is left save a mound marking where the *patirippuwa* stood, a few plain stone pillars, a stone with an elephant carved in it lying on the bank of the river near by, and some heaps of stones and broken tiles. Two stones also with elephants carved on them now placed at the entrance to the Temple of the Tooth at Kandy (Plate 421), and two more carved with figures of vases,* now in the Kandy Museum, also came from the Kundasále palace. "The buildings were burnt by the detachment of troops under the command of Captain Johnson in 1804."† No doubt these stones were brought in by the last king for the adornment of the temple and palace.

Good examples of *pansalas* or dwellings for the monks are to be seen at the Malwatta and Asgiriya monasteries at Kandy, though the process of modernisation is gradually depriving them of their older and more artistic features. Plate 495 shows a small *pansala* at Asgiriya which has so far suffered little in this way. Just outside the door is a curious square stone said to be very old, hollowed out to serve as a foot bath for the monks entering the *pansala*.

The *pansalas* at Huduhumpola and Kundasále are interesting specimens of the architecture and arrangement of a small Kandyan monastery. The former was founded by King Kirti Sri about 1777 with accommodation for twelve monks. The latter also owes its foundation to the same pious king.

The Huduhumpola *pansala* is built in the shape of a quadrangle opening into a spacious verandah which occupies the whole of this side of the building. The roof is supported by wooden pillars of the style already described. The usual small verandah surrounds the other three sides of the quadrangle. Opening into it are the doors of the monks' cells, each of the usual Kandyan pattern, which is that of the main door also, only on a smaller scale, each door about eighteen inches wide. Each cell has its own kitchen attached, and there is also a larger kitchen for general use. There is a window of coupled lights with carved tops in the room facing the main entrance. The whole of the centre of the quadrangle is occupied by a preaching hall supported on carved wooden pillars more slender than those in the vestibule.

* Plate 494 shows one of these stones.

† Forbes, Vol. II., p. 117.

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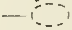
At Asgiriya in Kandy there are two *wiháres* known as the Old and New *wiháres*, but the former is not very old, having been built by Pilima Talawwa, Disawa of the Four Korles, in A.D. 1766 (Plate 497). It contains a sedent figure of Buddha under a *makara torana* arch, and the interior is very similar to that of the Gedigé *wiháre* (Plate 496). The figures on each side of Buddha are the gods Nata on his right and Saman on his left.

One of the possessions of this *wiháre* is a *dágaba* cut out of quartz, the top of which takes off. The *dágaba* is about a foot in height.

The New *wiháre* (Plate 455) was built in 1801 by Pilima Talawwa, the First Adigar, son of the Pilima Talawwa just mentioned. It has a recumbent figure of Buddha hewn out of the rock thirty-six feet long. The figure of Buddha is painted all over the walls.

The door used, according to tradition, to have an ivory border and was studded with jewels, which have been looted. The rock at the back, as at Gangaráma, is incorporated with the back wall of the *wiháre* and it bears an inscription cut by order of the last king.*

In one of the *poya gewal* at Asgiriya is kept a chair, a heavy piece of work presented to the monastery by King Kirti Sri. This chair is shown in plate 497. The semicircular back is inlaid with ivory. The monastery also possesses a satinwood table and an armchair said to date from the same period, both of them of a pattern unmistakably Dutch.

Next to the Gedigé *wiháre* a space is marked off by eight carved stones placed so as to form an oblong thus :— 

See plate 498, where similar stones are shown.

This denotes the site of a *poyagé* or hall for the ordination of Buddhist monks. It is believed that neither gods nor devils can enter within this boundary (*nimawa*).

At the Asgiriya monastery there are two of these ordination halls surrounded by the eight boundary stones (Plate 498 shows one of these), and at the Malwatta establishment the *poyagé* is the principal building, but the exterior has been modernised and spoilt (Plate 477).

The Gangaráma temple near Kandy is a plain rectangular structure with a verandah on all four sides, built on to a rock at the back, out of which is cut a large standing figure of Buddha twenty-seven feet in height. Like most of the Kandy temples it dates from the time of King Kirti Sri. The most noteworthy feature about it is the line of eaves tiles

* See Lawrie's Gazetteer, Vol. I., p. 74, for an interesting description of the ceremonies performed at the opening of this temple.

496. BUDDHIST ALTAR AT ASGIRIYA

497 THE OLD WIHÁRE AT ASGIRIYA

498. POYAGÉ AT ASGIRIYA MONASTERY.

499. DOOR AT DEGALDORUWA.

500. DOOR AT THE QUEEN'S PALACE.

round the roof, rectangular in shape and of a lion pattern exactly similar to the tiles built into the front wall of the Old Palace.

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A Kandyan house is usually built on the plan of a quadrangle, or three or perhaps only two sides of a quadrangle, with very shallow verandahs under the deep thatched eaves.*

I have referred to the doorways as being distinctively Kandyan. The ordinary and simplest type of door is shown in plate 500. It is of a shape that I have not seen elsewhere and is very effective. This doorway, with its small arch cut in the lintel, is usually of wood, but it is also found carried out in stone, so that here also a wooden architecture is ultimately developed in stone. It embodies in fact, "the arch without the principle of the arch," a peculiarity about Kandyan building noticed by Dr. Davy, though he adds that "in some modern buildings the arch regularly constructed with a keystone may be found."†

More elaborate developments of the original patterns are sometimes adopted for the lintel (Plates 479 and 480), especially when it is of stone. One consists of a double arch (Plate 501). A common form for both doorways and canopies in temples both of Buddha and the gods is the *makara torana* arch, a monstrous lion's head *minus* the lower jaw at the apex supported by a mythical beast compounded out of several animals.‡ This pattern is more grotesque than artistic and seems to be of Hindu origin.

A Kandyan door is single (Plate 503) or double (Plate 504, also plates 499 and 500). The constituent parts of a door-frame

* The builder was hampered by rules which were framed apparently by astrologers. If a Kandyan house was to comprise two rooms, they should be of 4 and 5 carpenters' cubits in length and the breadth should be neither 3 nor 4 carpenters' cubits but between the two. A carpenters' cubit was double the ordinary cubit or about equal to a yard.

The doors should be small, and the house should face either towards the north or towards the east—not exactly north nor exactly east, but a point or two off.

† Page 255. Round arched doors, but without a visible keystone, are to be found in the Octagon and the Old Palace at Kandy and in some of the temples at Galmaduwa the windows and doorways have properly constructed arches with keystones.

‡ There are Sanskrit rules for the composition of this beast :—

Elephant's	trunk,
Lion's	feet,
Boar's	ear,
Fish's	body,
Crocodile's	teeth,
Monkey's	eye.

For an account of the *makara torana* arch see Bell's Kégalle *Report*, p. 21, and for representations of it, the plate opposite p. 43 in the same work; the cover of the St. Louis World's Fair Ceylon Handbook and plate 496.

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with a single door are reckoned by Kandyan builders to be nine in number. There is a horizontal cross piece at the top of the door inside and another outside. Under the latter is an ornamental lintel, which is nearly always of the pattern shown in plate 500, though sometimes this is further elaborated (Plate 502). A very plain rectangular doorway at Welagama is redeemed from the commonplace by the carved piece of wood above the lintel (Plate 488). There are two door-posts and an inner and outer threshold, the latter of which is always more or less ornamented with carving. Inside there are an upright post for the bolt to fit into and the bolt itself. The door completes the number. The chief peculiarity of a Kandyan door is that it has no hinges.* Instead, the inner edge of the door which is made of a thick plank is rounded off and projects at the top and bottom in short circular ends which fit into sockets, and on this axis the door swings. It is fastened inside by a huge bolt of wood fitting into a wooden frame. These bolts are sometimes very artistic (Plate 503).

Where the door is in two pieces the bolt and its frame are necessarily rather different in shape (Plate 504).

The Kandyan doorway always has a threshold of wood or stone and the front of this is usually carved in a conventional pattern, horizontal mouldings with a lotus in the centre (Plates 500, 485 and 443). In front of a doorway of any importance there was usually a semicircular carved stone known as a moonstone. This is a survival from the ancient architecture of the Island.† There are fine specimens at Anuradhapura, but some good ones much more modern in the neighbourhood of Kandy‡ (Plate 489, Degaldoruwa).

The doors have outside, massive brass, copper, or iron handles set in circular plates of the same metals, as well as, in the case of temple doors which are kept locked on the outside, metal bolts. The work of these fittings is often very artistic as well as distinctively Kandyan (Plates 499 and 500). There are fine specimens of door handles at the New *wiháre* at Asgiriya.

With regard to windows, these are usually very small but they are of two distinct types. One type was that of the ordinary Kandyan door on a diminutive scale. These windows are of exactly the same pattern as the doors, down even to the ornamental threshold and the handle and bolt. A good

* The Kandyan "dreams and shapes
His dream into a door-post, just escapes
The mystery of hinges."—*Sordello, Book v.*

† *E.g.*, at Hanguranketa, belonging to the king's palace that once existed there; at Degaldoruwa, Gangarama, the Máligáwa at Kandy, etc.

‡ The moonstone is peculiar to Ceylon, see Bell's Kégalle *Report*, p. 19.

501. DOORWAY AT HUDUHUMPOLA.

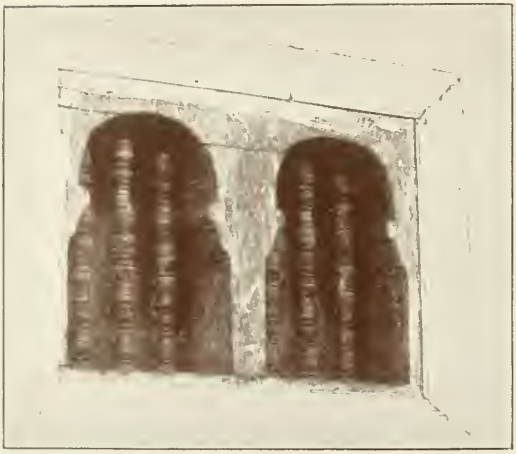
502. DOOR AT DEHIGAMA WALAWWA, KANDY.

503. DOOR SHOWING THE BOLT.

504. DOUBLE DOOR SHOWING DOUBLE BOLT.

(Photo by Mrs. Coomaraswamy.)

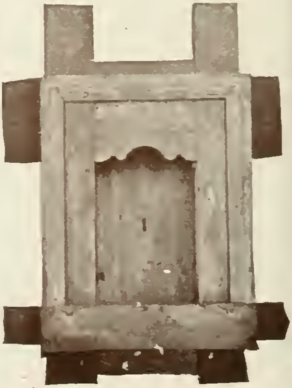
505. WINDOW FRAME FROM NALANDE.



506. WINDOW AT MALWATTE.

507. WINDOW FRAME. INSIDE.

508. WINDOW AT LANKATILAKE.



509. WINDOW FRAME. OUTSIDE.

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example of a window of this kind is shown in plates 507 and 509.*

Sometimes windows are of two lights, as in plate 506. In these windows the fortuitous resemblance to the mediaeval windows and mediæval architecture is extraordinary. In plate 505, which is of a window from Nalande, thirty miles north of Kandy, we have the tracery of decorated or perpendicular Gothic, with a double ogee arch, independently developed. The window shown in plate 506, which is at the Malwatta temple at Kandy, might pass for Norman.

The other type is quite different. Windows of this type are larger, sometimes very long but without corresponding height (Plate 508). They are filled with turned wooden bars lacquered in red and yellow—another Kandyan pattern which is seen also in the legs of tables and chairs, beds and palanquins. In a window of the *pansala* of the Kundasále *wihare* near Kandy, which has seven of these bars, the two outer bars are not in the same plane with the other five, they are further recessed. Apparently this was done simply for artistic effect, to give more variety and play of light and shade.

* This example is unique, as the wooden bolt frame is circular and the window opens on iron hinges of Kandyan make. The window is not *in situ*. It has been removed. The wall, which accounts for the whole of the framework, being visible. Windows of this type are shown *in situ* in plate 425.

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Localities of Kandyan Temples

At Kaduganawa on pages 242 and 245 we indicated the localities of some of the most interesting Kandyan temples and the routes by which they might be reached. It may now be useful to point out the position and distance from Kandy of these and other places that have been referred to in the foregoing description of Kandyan architecture.

Malwatte

Malwatte Temple and Monastery is situated upon a slightly elevated site on the borders of the lake, about a third of a mile from the Queen's Hotel. Its chief building is its *poya-gé* or confession and ordination hall illustrated by plates 477 and 478. The interior pillars are monoliths twenty-five feet high. This institution has jurisdiction over the monasteries of the southern half of the Island.

Asgiria

The Asgiria Temple is reached by crossing the Matalé railway at the north end of Brownrigg Street, where a path about half a mile long, prettily wooded on either side, leads to the various buildings that we have illustrated in plates 455, 496, 497 and 498.

Gangaráma

The Gangaráma Temple is about a mile and a half from the Queen's Hotel by way of Malabar Street, taking the second road to the left, where the post points to Lewella Ferry. The temple is situated on high ground above the road, which at this point takes a sharp curve.

Degaldoruwa

For the Degaldoruwa (Plates 489 and 499) we continue past the Gangarama for a quarter of a mile, and then inclining to the right take the Lewella road, which in rather less than half a mile reaches the ferry at the picturesque spot depicted in plate 511. Here the Mahaweliganga is crossed and we proceed by a pretty country lane for one mile, when the temple is reached. This is a very charming little excursion in the early morning when the temperature admits of exercise without discomfort. It is best to drive to the Lewella Ferry and walk the last mile of the journey.

Galmaduwa

Galmaduwa (Plates 475 and 476) is reached by proceeding through Malabar Street upon the Badulla road for three miles, when a place will be noticed with the name "Mountain Dairy" inscribed upon it in large characters. At this point there is a ferry, by which we cross the Mahaweliganga, and walk for one mile by a short-cut path through cocoanut and cacao plantations. Upon returning to our carriage by way of the ferry, one of the pleasantest drives near Kandy may be taken by continuing our journey upon the Badulla road for a few miles further. The road here follows the river which adds greatly to the beauty of the landscape.

Lankatilaké

Lankatilaké (Plates 1, 459 and 460) may be reached by a path a mile in length from the village of Dawulágála, which is three and a half miles from Peradeniya Junction station

510. LEWELLA FERRY.

511. MAHAWELIGANGA AT LEWELLA.

512. EMBEKKE.

513 CORNER OF A PADDY FIELD.

514 A KANDYAN VILLAGE SCENE.

by a minor road, rather steep and rough in places, but over which it is possible to drive. If the whole journey is taken by a drive from Kandy by this route the distance will be nine miles, Peradeniya Junction being half way. Lankatilaké may also be reached as described in connection with Kadugannawa (page 242). In this case the drive from Kandy to Embilimigama would be seven miles, and thence nearly four miles by bridle path.

Localities of Kandyan Temples

Gadaladeniya

Gadaladeniya is best reached by the route described on page 242.

Dodanwala

Dodanwala should be reached by the route described on page 245.

Embekke

Embekke should be visited at the same time as Lankatilaké. It is nearly a mile by bridle path from Dawulágála.

Robert Knox

Quite near the Embekke *dewále* is the village of Eladetta, where lived the English captive Robert Knox from the year 1670 to 1679. This circumstance lends additional interest to the locality. No story of Kandy is complete without some reference to this remarkable man who, captured by Raja Sinha II. in the year 1659, lived amongst the Kandyans for twenty years, at the expiration of which period he escaped almost miraculously, and has handed down to us an account of the country and people, the strict veracity of which is unquestionable, notwithstanding that in strange and romantic incident it surpasses most fiction.*

The capture of Englishmen who anchored their ships in the bay of Cottiar in order to trade with the natives appears to have had a fascination for King Raja Sinha, who at one time had no fewer than sixteen, whom he allowed to live in and around Kandy under strict guard. Most of them resigned themselves to their fate, found wives amongst the native women, settled down to native life and customs, and never left the Island; but Knox preserved his self-respect, took a remarkably intelligent interest in all the strange events of life around him, and never lost hope of escape. He occasionally came across some of the other Englishmen, and for some time lived with three of them at Eladetta. Here he acquired a piece of land and built a small cottage which he shared with Roger Gold, Ralph Knight and Stephen Rutland. Knox planted up his land of which he says, "All grew and prospered, and yielded me great plenty and good increase, sufficient both for me and those that dwelt with me. . . . We four lived together some two years very lovingly and contentedly, not an ill word passing between us. . . . Thus we lived in the mountains, being round about us beset with watches. We

* "An Historical Relation of the Island of Ceylon, by Robert Knox, a captive there near twenty years." London. 1681.

Eladetta

could walk where we would upon the mountains, no man molesting us; so that we began to go about a-peddling, and trading in the country, further towards the northward, carrying our caps about to sell." Referring to the situation of his land Knox says: "The place also liked me wondrous well, it being a point of land standing in a corn field so that the corn fields were on three sides of it and just before my door a little corn ground belonging thereto and very well watered. In the ground, besides eight cokernut trees, there were all sorts of fruit trees the country afforded."

To those who are acquainted with Robert Knox's engrossing narrative a visit to the spot where he spent so many years of his long detention amongst the Kandyans will afford some interest. His plot of land with the corn fields on three sides as he described it adjoins the present residence of the Déwa Nilamé,* the noble old Kandyan chief whom we see in our picture (Plate 515) surrounded by his Korales or subordinate officers and his elephants at the entrance of his *walawwa*. Within a few yards of this is the historic spot where Knox's cottage stood. There is now no trace of the humble dwelling; but the site is still as described in his narrative. After nearly twenty years' captivity Knox escaped and subsequently wrote and published his observations, in which he did a service to posterity that will preserve his name for many more centuries.

Paddy cultivation

The natural beauty of the Kandyan country is greatly enhanced by the artifice of the paddy cultivator. No visitor can fail to observe how exquisite is the appearance of the hillsides that are terraced into shallow ledges upon which tiny lakelets are formed for the purpose of growing rice, or paddy as it is locally called, the latter term being applied to rice in the husk. The ingenuity displayed by the natives in the irrigation of steep mountain slopes is the most remarkable feature of Sinhalese agriculture. The cultivation of paddy demands land that will retain water upon its surface, not only during the period of germination, but during a great portion of the time required for the maturity of the plant; indeed, the half-ripe paddy, which clothes the slopes of the hills with a mantle of the most radiant green, stands deep in water. Only as the time for harvest approaches are the dams broken and the water allowed to escape. In olden days, when the inhabitants of these mountain fastnesses depended entirely upon local produce for their sustenance, their native skill was

* The Déwa Nilamé is the title of the chief who administers the lands of the Temple of the Tooth. He has a Vidáné or subordinate officer in each village who collects the funds for commuted services, and directs the performance of non-commuted services due to the Temple.

515. SCENE AT THE ENTRANCE OF THE DÉWA NILAMÉ'S WALAWWA AT ELADETTA.

516. ELEPHANTS AT PLAY

Paddy cultivation

quickened by necessity. If they were to enjoy the fare which the low country people with their vast stretches of swampy land could so easily obtain they must find means of retaining the needful element upon their precipitous hillsides; to this end they scarped the hills, bringing forward the earth thus removed to the front edge of the levelled ground, and utilising it for the formation of shallow dams. The effect of this was the construction of a series of pans the shape of which followed the contour of the hills. Plate 517 sufficiently portrays the method and its results that no further explanation is necessary. But no picture can do full justice to the scene, and it must always be borne in mind that there is no green like paddy green, the rich glow of which must be seen in the mass in the fields to be adequately realised. The ingenuity displayed in keeping all the thousands of tiny lakelets supplied with water stamps the Kandyan with the hall mark of resourcefulness. The watercourses of the mountain tops are carefully studied, and every stream is deflected to serve the end of the husbandman; aqueducts of various materials, some of stone, some merely mud, and others of bamboo, convey the precious fertiliser to the various ledges. Watercourses are even constructed by tunnelling for long distances to catch the water of streams, whose natural courses would convey it in quite different directions. Many of them are considerable works of engineering, one having been carried for six miles, in the course of which it is fed by five large streams.

Ceremonies

But the application of art to the culture of paddy is not limited to the formation of the terraces and their irrigation; it extends to every process connected with the industry. The traveller sees only the picturesque fields and the quaint groups of workers as he travels by road or rail; sometimes perhaps he hears a distant chorus of song, or the sound of the tom-tom; but he knows nothing of the curious and interesting ceremonies that accompany every operation. What, with a sublime sense of the superiority of our own knowledge and intelligence, we are pleased to call superstition enters into every step in the undertaking which we have now under review.

The cultivator's appeal to his gods

It is the belief of the agriculturist that the success or failure of his endeavours depends mainly on the innumerable and unseen influences of gods, demi-gods and devils, benign or evil, all of which must be invoked, conciliated or appeased, as the case requires. The more enlightened tenets of Buddhism have not, as we have previously observed, banished his fear of the spirits of evil who figure so largely in the older religious systems. The belief in the necessity of an appeal to the supernatural in almost every important act of life is the heritage of

Paddy cultivation

vast ages of Eastern thought. Thus in the primary operation of selecting land for tillage there is the consultation of planetary powers through the medium of the astrologer. Again, cultivation must be begun with due regard to the lucky day and hour; the astrologer claims his toll of betel in fixing the auspicious moment. Even the choice of a person who is to start the work of clearing the land is important, the task being committed to one who is considered to be favoured by the gods. With equal care must the buffaloes be introduced for the purpose of trampling the weeds and kneading the moistened soil, while for the most important act of sowing the choice of the proper hour is the object of great solicitude.

The seasons

In this climate, where the temperature changes little throughout the year, seed time and harvest are by means of irrigation very much at the will of the husbandman, who therefore fixes his seed time according to the average conditions of rainfall in his particular district. In Kandy the harvest is arranged to fall in February, while in the low country nearer Colombo it is some weeks earlier, and in many districts it falls at quite different periods of the year.

The plough

The plough is a primitive implement of wood, the share of which is not much larger than a man's arm, or, as Knox says, "something like an elbow which roots up the ground as uneven as if it were done by hogs." He also states that the ploughs are made light in order that they may not be unmanageable in the mud. They do not turn the soil in furrows and bury the grass, which would be unnecessary; for the land is subsequently flooded in a manner that rots the uprooted surface vegetation. A cross bar is attached to the end of a pole that extends from the ploughshare, and tethered to this the buffaloes draw the plough, the operation of which they effectively supplement by their own trampling.

The seed

The seed paddy is prepared by soaking in water for about thirty-six hours, after which it is spread upon a mat and covered with the green leaves of the plantain tree. After several days it begins to germinate and is then ready for sowing. Meanwhile the cultivator levels the ground, which is still flooded, and so remains while the seed is germinating. The seed being now ready the water is drained off, and diminutive channels or furrows are found on the surface which carry away any rain that may fall; for water would now be injurious until the corn has attained the height of

Sowing

about three inches. The paddy seed is now strewn upon the mud with great evenness. After a few days, during which the land is kept as free as possible from surface water, the openings that have been made through the dams to drain off the water are stopped, and the land again flooded, and

518. TOM-TOMS USED IN PADDY CULTIVATION CEREMONIES.

519. ELEPHANTS AT NUGAWELA.

520. DEVIL DANCERS IN THE PADDY CULTIVATION CEREMONIES AT NUGAWELA.

so remains until the corn ripens and the time of harvest is near. Paddy cultivation

The young plants are said to be saved from the ravages of insects by means of charms and the recital of various incantations. The charms include the scattering of sand or ashes around the borders, accompanied by fasting and strict seclusion from society on the part of the performer of the rites; instances of the benign influence of the Lord Buddha in freeing the corn from pests are solemnly recited and the same influence invoked. Other gods and goddesses are appealed to for securing the departure of various grubs and flies, and in every case a strange ceremony is performed. Many of the invocations are couched in beautiful language, but the execution of the charms involves proceedings that to us appear somewhat strange; as when "after dark a man steals three ekel brooms from three different houses. These he ties together with creeper and hangs them to his waist-string behind. Proceeding to the field, he walks three times round it, buries the bundle in the main opening through the dam and returns home unobserved. The whole time, and if possible the next morning, he remains mute." Again, "the *Yakdessá* should spend the previous night in a lonely spot, after having put on clean clothes and eaten 'milk-rice.' The following morning, without communicating with anyone he should go to the field. Having caught a fly, he must hold it for a while in rosin smoke, over which he has muttered the following charm one hundred and eight times, and afterwards release it in the field: '*O'nuamo!* By the power of Lord Buddha who came to dispel the pestilence of the great city Wisála, this very day all ye flower-flies, black flies, probiscus-armed flies, and earth grubs of this field, away, away; stay not.'"* *Charms*

With reference to these customs Knox, who, it will be remembered, lived amongst the Kandyans during his captivity for nineteen years, with characteristic *naïveté* remarks: "And indeed it is sad to consider how this poor people are subjected to the devil; and they themselves acknowledge it their misery, saying their country is so full of devils and evil spirits that, unless in this manner they should adore them, they would be destroyed by them. . . . If a stranger should dislike their way, reprove, or mock at them for their ignorance and folly, they would acknowledge the same and laugh at the superstitions of their own devotion; but withal tell you that they are constrained to do what they do to keep themselves from the malice and mischief that the evil spirits would otherwise do them, with which, they say, their country swarms."

* From "Paddy Cultivation Customs," by H. C. P. Bell, C.C.S., R.A.S. Journal (Ceylon branch). Vol. VIII. No. 26.

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It would almost seem that charms are introduced chiefly to meet emergencies in which practical methods are of no avail; but when the Kandyan has to deal with the depredations of birds and the larger animals we find that he is not above supplementing supernatural agency by human means. A crop-watcher's hut is built of bamboos and roofed with plaited cocoanut fronds; and from this lines of cord, made from cocoanut fibre, extend in all directions, communicating with ingeniously constructed rattles of an alarmingly discordant nature. Thus the inhabitants of the hut are enabled effectively to scare both animals and birds who would otherwise rob them of the fruits of their labour. But they do not depend solely upon these devices: this little hut is the temporary home of many persons who reside in it night and day during the ripening period, and each occupant is armed with a bow and stones. The bow is of the ordinary kind used with arrows, but with a second string which enables it to hurl stones; for the enemies of the paddy cultivator are not limited to the smaller creatures, but include all manner of wild animals whose depredations need the most constant vigilance.

The crop-watcher

Harvest

We now come to the time of harvest, and for a moment again refer to Knox, who says: "At reaping they are excellent good, just after the English manner. . . . As they join together in tilling so in their harvest also; for all fall in together in reaping one man's field, and so to the next until every man's corn be down. And the custom is that every man, during the reaping of his corn, finds all the rest with victuals. The women's work is to gather up the corn after the reapers, and carry it all together." This is as true to-day as when Knox penned the words more than two centuries ago. Indeed this pursuit of paddy culture is to them an honourable and even sacred duty and is engaged in quite irrespective of economic considerations; for if wealth were the only object the Kandyan would now find it more profitable to import his rice and direct his attention to other articles that would bring him a better return. But it is not wealth that he seeks; he works not for mere wages, but in obedience to ancient customs. It is this attitude that accounts for the introduction of an elaborate ceremonial into his favourite pursuit. We shall now see in his harvest operations how true this is, and the reader may behold in our illustrations realistic scenes that will confirm our assertions.

The priests, astrologers, doctors and devil-dancers are now agreed as to the auspicious moment for putting in the sickle; the band of tom-tom players assembles; spectators also arrive upon the scene; everyone wears a look of gladness. The introductory symphony is played by the drums of strange make

521. REAPING PADDY.

522. CARRYING THE SHEAVES TO THE THRESHING FLOOR.

523. THE CEREMONY OF THE FIRST SHEAF.

524. THE CEREMONY OF THE THREE SHEAVES.

and tuned to intervals unfamiliar to Western ears, and song bursts forth from the reapers as they spring forward from the shallow embankments with their keen sickles to fell the standing corn. The ceremonies connected with paddy cultivation vary in different districts, but I am describing what I saw at Nugawela through the courtesy of Ratémahatmaya Nugawela, son of the Déwa Nilamé to whom reference has been made. Our illustration (Plate 521) faithfully portrays the scene. The onlookers are in the foreground, and the tom-tom players upon the bund are stimulating the reapers with the weird music of their drums. The various kinds of drums are depicted in plate 518, and a complete group of the tom-tom beaters and dancers is given in plate 520. The vivacity of the scene is striking; it is the natural introduction of native sentiment into the operations of agriculture; the work is easier and more cheerfully done to the accompaniment of melody; how strangely it contrasts with the stolid and often depressed mien borne by Hodge of the Western world, whose whole manner is as heavy as his boots.

Paddy cultivation

Reaping

Carrying

The work of carrying the sheaves to the threshing floor is allotted to the women. In plate 522 we see them walking in procession along the bund or dam with sheaves upon their heads, and in plate 523 they have arrived. The threshing floor is in the open field upon high ground in the most convenient place that can be found near the irrigated land. It is usually circular in shape and from twenty-five to forty feet in diameter. The ceremony that here takes place is exceedingly picturesque, the details only varying in different districts. In the middle several concentric circles are traced with ashes, the outer one being bordered by various ornamental signs. The circles are bisected by straight lines; in the divisions or segments thus formed various representations are drawn; sometimes these are a considerable number and include several agricultural implements, a broom, Buddha's foot, a scraper, a flail and a measure; but in the ceremony which I witnessed and illustrate the segments only of the inner circle were used, and in these were drawn a pitchfork, a scraper and a measure; near these were placed a stone and a conch shell, the latter filled with various ingredients which remind one of the constituents of the pot of the beldames in *Macbeth*. The preliminaries being now completed, and the lucky moment ascertained, that husbandman whom the gods have most consistently favoured with good fortune is chosen to cast down the first sheaf. With this upon his head he walks with grave and solemn step thrice around the traced figure, bowing towards the conch shell as he reaches each point from which the bisecting lines are drawn; then, being careful to face the

Threshing floor

Paddy cultivation

direction fixed by the astrologer, he casts down the sheaf upon the conch shell and, prostrating himself as illustrated by plate 523, with joined palms he profoundly salutes it three times, rising to his knees after each salutation. He then retires and three women approach the conch shell as seen in plate 524, and after walking thrice around it in solemn and silent procession they cast down their sheaves upon that already placed there and retire. The rest of the corn is brought in and cast upon the threshing floor without further ceremony. The fee due to the women for their share of the ceremony is as much rice as would lie upon the stone which formed part of the articles deposited under the first sheaf.

Treading out the corn

At eventide, the auspicious moment being first ascertained, teams of buffaloes (Plate 525), as innocent of the muzzle as though they were subject to the Mosaic law, are brought to the threshing floor and driven over the paddy, always to the accompaniment of song. In districts where rainfall is frequent threshing takes place on the eve of the day of reaping, and while in such fresh condition the ears need a very considerable amount of trampling, during the course of which no reverence that can be shown towards the *mutta* or charmed conch shell is neglected; with solemn homage the men bow as from time to time they sweep the half threshed ears from the edges towards the centre of the floor. Sometimes one of them will take up the wooden prong with which the straw is pushed back from the outer edges, and placing it upon his shoulder march round the threshing floor singing a song invoking immunity from the influences of evil spirits.

The buffaloes

The buffaloes which we see in our picture, although so useful and obedient to the Sinhalese boys, who keep them in constant motion upon the unthreshed paddy, are of the same species as the dangerous beasts that in their wild state afford such excitement to the sportsmen, when they are enemies by no means to be despised; their heavy ribbed horns, which lie apparently so harmless on their shoulders, are good both for attack and defence, and when threatened either by man or beast they are extremely resolute antagonists.

Winnowing and pounding

At length the paddy is found to have been trodden from the ears and the buffaloes are released and driven off to their more congenial occupation of wallowing in the swamps until again required. The straw is removed and the paddy fanned free of any rubbish that may have accumulated amongst it. Next it is heaped in the middle of the threshing floor and a charm is placed upon it. A lucky hour is next ascertained for the process of winnowing, when it is pounded by the women as illustrated in plate 526 and tossed and fanned upon the winnowing trays. It is then stored in granaries, one of

525. TREADING OUT THE CORN.

526. THE WOMEN WHO POUND AND WINNOW THE CORN.

527. RELAPÁLAMA.

528. THE BISSA.

529. THE WALAWWA DECORATED IN RELAPÁLAMA.

the most curious forms of which is the *bissa* (Plate 528). This receptacle is usually in the shape of a large urn made of basketwork which is protected with a thick coating of mortar. This coating usually reaches to the top of the *bissa*, but in our illustration we see it extending only to the middle, and the bare upper portion gives a good idea of the method of construction. In most instances the *bissa* has a circular thatched roof, not square as in our picture.

Paddy cultivation

The bissa

The short sketch of ceremonies attendant on the cultivation of paddy here given must not be regarded as a complete account; for the customs are infinite in variety, and those of one district would, if fully described, occupy a considerable portion of this volume.

Relapálama

The curious decoration known as *relapálama* exemplified in plates 527 and 529 is a form of Kandyan art that deserves brief notice. It represents the native method of house decoration for occasions of special hospitality, festivity or showing respect. In the present instance Ratémahatmaya Nugawela, the chief of the district, had decorated his *walawwa* for the reception of the Government agent upon his official visit of inspection. The appearance in a photograph is that of crinkled paper; but it is in fact cloth of various colours, and it represents very considerable labour and skill. The artist is one of the chief's retainers whose sole duty lies in attending to this decoration.

Administration of rural districts

The Kandyan's love of ceremonial is perhaps best instanced by the display that takes place upon occasions of the performance of official functions. We have already referred to the system of administering rural districts in accordance with ancient customs through the medium of native chiefs and their subordinate officers under the direct instructions and supervision of the Government agents, and we may now pause for a moment to gather some idea of what those customs were in the days of the Kandyan kings. Sir John D'Oyly, who was present throughout the Kandyan war and was afterwards political resident in Kandy, has left a comprehensive sketch of the constitution of the Kandyan kingdom, from which we learn that the King was an absolute despot with power of life and death; but in matters of importance it was customary for him to consult his nobles and the chief priests. His authority was exercised through officers of state to whom the general administration of public affairs was entrusted. These officers were Adigárs, or prime ministers; Disáwas, or governors of provinces below the mountains; and Ratémahatmayas, or governors of districts in the mountains. These officers possessed universal authority, both executive and judicial, within their respective jurisdictions. They received no stipends, but

Administration of rural districts

were entitled to sundry emoluments from persons under them. Their subordinate officers called Kórálás acted in various capacities as headmen of villages or of classes of people classified according to caste or occupation. The sub-division of authority included too many titles and offices for detailed mention here; it is sufficient for our purpose to remark that the system was possessed of sufficient merit to be in the main preserved under British government. The place of the Adigár is now occupied by the Government Agent, but the Ratémahatmayas and Kórálás remain, and with them many of the picturesque ceremonies denoting respect for rank. One of these we will shortly desecribe.

The Government Agent on circuit

The traveller who takes a drive for a few miles into one of the districts presided over by a Ratémahatmaya may find the road temporarily blocked by the presence of some ten to fifteen elephants, more or less adorned with trappings; the Ratémahatmaya or chief himself in his official costume attended by the Kórálás from a large number of villages, an extensive group of devil dancers in their gorgeous and weird habiliments (see plate 520), the band of tom-tom players in equally diabolical attire, and a throng of beholders all decked in the gaudiest of comboys. They are awaiting the arrival of the Government Agent, who is coming on circuit of inspection. The position they have taken up is about two miles from the *walawwa,* or residence of the Ratémahatmaya, where the inquiry into matters of administration takes place. Presently a carriage is seen approaching in the distance; the word goes forth that the Government Agent is coming, and a procession is formed to conduct him to his destination, the elephants leading in single file with the devil dancers and tom-tom players next, in double file and facing backwards, the Kórálás next and the chief in all his magnificence in the rear. When the carriage arrives in rear of the procession the Ratémahatmaya salutes and welcomes the Government Agent, the Kórálás then salute in turn after the Kandyan fashion by placing the palms of the hands together, the Government Agent returning the salute in the same manner. This ceremony being over the procession proceeds and the devil dancers and tom-tom players still moving backwards dance and discourse song until the *walawwa* is reached. Our small snapshot (Plate 530), which it will be observed is taken over the ears of the horses, will give some idea of this interesting procession. The elephants which are only dimly observable in the distance will give an indication of the length of the procession, a continuation of which is observable in plate 531, where the elephants are proceeding round a bend of the road. Upon arrival at the *walawwa* the members of the procession disperse

530. A SNAPSHOT OVER THE HORSES' EARS.

531. THE PROCESSION

532. ELEPHANTS AT PLAY. A SHAM EXECUTION.

Administration of rural districts

and the Government business begins; not, however, until the sightseers have been entertained with some amusing performances by the elephants in which they display their tractability, intelligence and obedience to their keepers. In plates 516 and 532 we see them at play, one of their performances being a sham execution by pretended trampling upon the victim.

Suppliants

The crowd consists for the most part of suppliants from scores of outlying villages, who claim on various grounds to be exempted from taxation; some have been disabled for life by the venomous bites of snakes; others by falls from trees; many exhibit limbs contorted by rheumatism; some are too old; others too young. Each is brought forward by the Kórálá of his village, who explains the nature of the plea, the suppliant himself supplying the details. In many cases the grounds are insufficient for exemption, and the practised eye of the Government Agent is quick to detect a sham pretext or feeble excuse. Amusing incidents often occur, as when the youth, who may be seen in plate 533, pleaded that he was a child of tender years, in reply to which statement the Kórálá, whom we see in the same picture with his back turned towards us, remarked that at any rate he had "conducted a wife," the native term for marriage. This introduction of the innocent child's connubial achievements drew a smile from his own countenance, which had hitherto worn a look of dejection, and a peal of laughter from the crowd. Thus discomfited he retired, the decision having been given that in labour or in kind he must contribute his quota to the revenue.

The Kórálás

The Kórálás, or headmen of the villages, are distinguished as may be seen in plates 533-536 by their hats. They are in decidedly "undress" uniform as to their shoulders, and look rather as if they had taken off their coats and stuffed them into their waist cloths. Their dress is, however, very suitable for the climate in which they live, and entails none of the discomforts which our conventional attire inflicts upon us in the same country. In plate 536 the suppliant standing in the foreground is supporting what seems to us to resemble a log of wood, and it will be noticed that others in the crowd have similar articles; these are in fact umbrellas, each consisting of a single leaf of the talipot palm; when spread out as seen in plate 365 they are much more effective and useful than the European article, which would be of little service in tropical storms.

Every detail of administration passes under the review of the Government Agent as he proceeds from time to time on circuit. The schools, the Gansabawas, or village tribunals,

Education in rural districts

and the dispensaries are visited and the work and proceedings examined. Nugawela girls' school is illustrated by plate 538; the pupils have considerately come out from beneath the thatched roof to appear in the photograph. Other village schools are represented in plates 537 and 540. Education is compulsory and enforced through the medium of the village tribunal. No attempt has been made to introduce great changes that might result in the destruction of the sentiments of culture that have come down as an inheritance of the people, the fruits of social systems that have little or nothing in common with Western ideas. The policy has been rather to substitute European practical methods gradually, exchanging the black-board for the sand upon the floor, and the modern printed book for the primitive palm leaf manuscript; and passing on to the encouragement of physical exercise and such practical pursuits as that of gardening. Referring to the older method the Director of Public Instruction says—

"There is no more interesting survival in Ceylon than the Pansala school. Centuries ago these schools were a living institution here, as they are to-day in Burma. In Ceylon only a feeble flicker of that life remains; but here and there you will still find at the village temple a yellow-robed priest seated perhaps under a tree and teaching five or six boys. Each of these holds a scrap of ola manuscript, and they are learning to read from such books as the temple happens to possess. There is a well-defined series of old works on the Sinhalese alphabet and grammar, which is supposed to form the regular course of the Pansala school. But such studies are, as a rule, confined to those intended for the priesthood; the ordinary village boy at the Pansala school learns nothing except to read and write, and this instruction is imparted by means of books only dimly understood. Many have thought that the Pansala school ought to have been adopted by the English as the means of education in rural districts. But such a step was impossible."

In earlier times it was not customary to provide any education for girls. It was in fact considered in Ceylon as unwomanly for a female to read and write as in Europe it was for a woman to smoke or drive an omnibus. It was not the custom, and the stigma or opprobrium was attached to the accomplishment. But now the old attitude has become a thing of the past and in a Sinhalese village such a scene as that depicted by plate 538 is common enough.

The school garden which will frequently be noticed by the visitor who explores the Kandyan country is the latest development of the native schools. Suitable sites and sufficient land are provided near the school premises, with teachers who are

537. BOYS' SCHOOL AT GALAGEDARA.

538. NUGAWELA GIRLS' SCHOOL.

539. GANSABAWA AT GALAGEDARA.

540. SCHOOL ON THE VILLAGE GREEN.

541. HATARALIYADDA.

542. THE GANSABAWA AT HATARALIYADDA.

School gardens

capable of giving instruction in the work; seeds and implements are supplied by the Government and the produce is divided between the masters and pupils. The scheme has worked well, and it is particularly noticeable that useful vegetables are cultivated, many of which were unknown to the districts before the school gardens were inaugurated. Moreover, new products from other countries have been introduced experimentally, so that the observant pupil may acquire information that will be most useful to him in his after life, which must in most cases be devoted to agriculture; and the system extensively applied may prove of great value to the country at large.

The Gansabawa

The Gansabawa or village tribunal to which we have referred is a court of minor causes in both civil and criminal cases. It is presided over by a paid official who bears the title of President of the Gansabawa. The value of such an institution in outlying districts where the matters in dispute are often trivial and the people naturally litigious cannot be overestimated; it saves time and costs to litigants who would otherwise have to spend days in travelling to a superior court; and it has the great merit of relieving the higher judiciary of petty cases. Illustrations of Gansabawas are given in plates 539 and 542. The former is at Galagedara, and the latter at Hataraliyadda. These two places are rather off the beaten track of the visitor, but merit some description. Galagedara is a village situated in the division of the Kandyan country known as Tumpane, near the high road from Kandy to Kurunegala. At the eleventh mile from Kandy a minor road inclining to the left is taken and the village reached in half a mile. The country is picturesque for the whole distance, its beauty increasing when at the ninth mile the mountains of the Kurunegala district come into view. It is an agricultural centre of some importance and possesses a very comfortable rest-house overlooking a village green upon which the school (Plate 540) is built. It was until recently the seat of a magistrate, for whose residence the building which now does duty as a rest-house was erected.

Hataraliyadda

Hataraliyadda is a hamlet lying in a most fruitful and beautiful valley midway between Galagedara and Rambukkana, from which it is distant seven miles. It is at the foot of Allagalla on the north side, as noted on page 233, where we have described the south side of the mountain along which the train creeps in its ascent from Rambukkana to Kandy. The exuberant richness of the vegetation will be noticed in plate 542, which in the foreground presents the Gansabawa with the heights of Allagalla in the distant background. This is a warm and moist spot surrounded by hills and well watered,

Hataraliyadda

and while the conditions for the rapid growth of tropical vegetation are perfect they are most enervating to the European. A night spent under shelter of the Gansabawa was the warmest I ever experienced, save perhaps some July nights in the Red Sea. The early mornings are thick with dense mists, which, however, rapidly disperse with the appearance of the sun.

Dumbara

Whether we make an excursion from Kandy to the north, south, east or west the landscape will be found equally interesting and the flora one dream of beauty, while the roads, in contrast with those of other beautiful countries, as for instance New Zealand, present no difficulties or even features of discomfort for either cyclist, motorist, or the patron of the more primitive method of conveyance by means of horses or bullocks. It is somewhat difficult to select excursions for detailed description here, since obviously all places of interest cannot be dealt with in this modest volume. Our choice, however, falls upon Dumbara, on the eastern side, because with the great natural beauty common to the whole province it combines features of considerable historic interest, and moreover in its agricultural products differs somewhat from the districts to the west which we have already explored.

If the weather is propitious we need prepare only to spend two nights away from Kandy, at Teldeniya, where we shall find a good rest-house, charmingly situated and presided over by an attentive member of the gentler sex, an uncommon circumstance in Ceylon.

Gonawatte

We start from Kandy by way of Malabar Street and onwards to the sixth mile where Gonawatte Ferry is reached. Close by the road opposite the toll station are a large bo tree, a *wiháre* and a *pansala*. "A sitting image of Buddha, formerly placed under the overhanging rock, is in the *pansala*; the rock under which the image stood is painted to imitate cloth. Offerings are made at the bo tree. Some yards higher up is a *dágaba*, sixty feet in circumference on the ground and about thirty feet high. The upper square base of the umbrella is comparatively modern, and its weight has thrust out the sides of mason work. The *dágaba* is of stone, or at least coated with stone. In the *pansala* garden, on the steep hillside above the road, are the caves of a very ancient settlement of Buddhists. There are several caves with *katáré* (drip line cut on the brow of the rock) and on the face of the one not far above the *dágaba* is a Nagara inscription, which has been deciphered by Mr. Nevill, C.C.S., to be a grant to the priesthood by Gamini, detailing a pedigree of several generations. The inscription is probably of the second century before Christ. The cave commands a charming view across the

543-546. HATARALIYADDA.

547. GONAWATTE.

548] VIEW FROM THE ROAD TO GONAWATTE LOOKING TOWARDS MÁTALÉ.

Mahaweliganga to Pallékelé estate and the more distant ranges of hills." (Sir A. Lawrie.) **Dumbara**

The Gonawatte Ferry now conveys us with our motor car or horses and carriage across the Mahaweliganga to the Teldeniya road, and we are soon driving through groves of cacao or chocolate trees for which the valley of Dumbara is famous. This fruit has been systematically cultivated in Ceylon only in quite recent times, and its introduction here about five and twenty years ago was due to the necessity of finding new products to take the place of coffee. In the year 1878 there were only three hundred acres of cacao in the whole of Ceylon and the export for that year was little more than one thousand pounds. Now there are more than thirty-five thousand acres and the annual export is about seven million pounds, the industry standing third in importance among the agricultural pursuits of the colony. *Cacao*

Before the Ceylon planter entered the field in cacao culture, the world's supply came chiefly from the continents of Africa and America and it is interesting to know that, as with other products, notably tea, cardamons and rubber, the cacao of this country is unrivalled in its quality; this desirable consummation of the planter's efforts is probably due in a greater measure to his skill and scientific methods than to the special suitability of soil and climate, although these conditions are very favourable in the districts of Mátalé and Dumbara. Cacao needs good depth of soil, moderate rainfall, a temperature such as that of the medium elevations in Ceylon, and a situation that protects it from wind. These qualities are found combined in very few districts of Ceylon and the area suitable for cacao is therefore much more restricted than for tea and rubber. The natural place of the cacao plant is in the forest, for it needs the shade of higher trees. We notice that various trees are planted for this purpose upon the Dumbara estates and among them rubber. This feature is now one of supreme interest in view of the value attached to the rubber trees themselves. For many years the interplanting of cacao with other trees that have an important commercial value has been a matter of interesting experiment, and has reached a stage pregnant with valuable experience. It is therefore probable that the cacao industry in association with other products will become increasingly profitable. Already about one fourth of the acreage planted is combined with rubber, while many planters supplement cacao with tea, and some with cocoanuts.

In appearance the cacao estate bears a striking contrast to the tea; for whereas the plants of the latter by frequent pruning are kept down to one monotonous level presenting

Dumbara
Cacao

an artificial aspect, relieved only by the contour of the rugged hills whose wild and beautiful forests they have displaced, the cacao, in itself a beautiful tree, is carefully nurtured to its full maturity of fifteen to twenty feet beneath the shade of trees that lend charm to the naturally graceful appearance of its drooping branches with their red leaves fading to pink and reminding one of the autumn tints of a western landscape. Particularly beautiful are they when little clusters of white and pink blossom appear, as is so frequently the case with tropical trees, not on the young shoots, but on the trunks and older limbs. The fruit that follows hangs from the stems and thicker branches in clusters, differing in colour and size according to the variety of the tree, some being red, some purple, some yellow and others green, while in shape they are ovate and in size from six to eight inches in length. The pods have prominent ridges running lengthways and their surface is rugged, somewhat resembling the skin of a crocodile.

The time for harvesting is indicated by the change of colour which the pods assume as they reach maturity; or by the sound which is produced by the pods when tapped with the finger. The latter is regarded by the experienced planter as the safer criterion; for the colour may occasionally fail to change before the seeds within have begun to germinate, and it is the seed which forms the cacao or chocolate. The operations of gathering and shelling are simple. The pods must be removed by a clean cut; they are then opened, the seeds placed in baskets, and fruit walls buried, or in some cases burnt, and used for manure. There is however a certain amount of sugary substance adhering to the seeds, and this must be removed by fermentation. This process is carried out by placing the seeds in heaps under covers of leaves and sand, and stirring them occasionally during a few days, after which they are thoroughly washed and dried in the sun.

Teldeniya

Teldeniya is reached at the fifteenth mile. We enter the village by the road seen in plate 551 and find the rest-house quite close to the bridge over the river Huluganga. Our view (Plate 552) is taken from the entrance; the time is February and the harvest of paddy is being gathered in from the terraced fields; the elevated circular ground at the far end of the field is the threshing floor, and as we sit in the verandah of the rest-house after dinner in the evening the sound of the threshing songs reaches our ears and we know that the buffaloes are treading out the corn. The season is dry and the river bed scarce covered by the meandering stream, which in rainy weather becomes a raging torrent overflowing the steep banks now clothed with rich vegetation.

549. THE TELDENIYA ROAD.

550. JUNGLE NEAR MEDAMAHANUWARA.

551. ROAD SCENE, TELDENIYA.

552. VIEW FROM TELDENIYA REST-HOUSE.

553. BAMBARAGALA WIHÁRE.

554. DOOR FRAME OF THE OLD WIHÁRE AT MEDAMAHANUWARA.

555. THE GALMABOYA NEAR MEDAMAHANUWARA.

Teldeniya is said to have been a royal hunting ground in the time of King Raja Sinha, who on one occasion in anger cleared off all the inhabitants for the fault of one, a crop watchman, who sounded his fearsome instrument the *taga-rapporuwa* to scare away animals from the crops, in ignorance that the king was at the moment engaged in hunting them. The entire population suffered banishment and the village was re-peopled by others.

Dumbara *Teldeniya*

There stands on a hill about a mile to the west of Teldeniya the most important *wiháre* in this part of Dumbara, the Bambaragala. The whole institution in fact consists of two rock temples one above the other. Both are reached by flights of stone steps (Plate 553). These temples are interesting not only as curious and ancient places of Buddhist worship, but for their situation, which commands beautiful views of the country around. Some inscription upon the rocks in Asoka characters indicate that the site is a very ancient one; but the present adornment of the caves with the customary images and paintings is attributed to Kings Kirti Sri and Rajadhi Raja Sinha who endowed the *wiháre* with lands towards the latter part of the eighteenth century.

Bambaragala

Having spent the night at Teldeniya we now set out upon a day's trip to Medamahanuwara, Bomuré and Urugala to visit the site of the "middle great city" (which is the literal meaning of the somewhat cumbersome name Medamahanuwara), the place where the last king of Kandy was captured and to enjoy the mountain air and beautiful landscape. We are on the ancient highway from Kandy to the famous city of pilgrimage, Alutnuwara in the Bintenne country, which, as we have previously observed, is now chiefly noted for game and as the *habitat* of a miserable remnant of wild men of the aboriginal race; but its past has been renowned above all other places in Ceylon. It was the most sacred city and was closely connected with Buddha in the earliest history of the country. For 2,500 years has its shrine been worshipped, a long line of kings being amongst its pilgrims and its benefactors. It is only natural then that upon this ancient route to three royal cities some relics are to be found. We cross the Huluganga and turn at once to the right when the road continues in a course parallel with the river for two miles, when we arrive at the scene depicted by plate 555. Here the Huluganga joins the Galmaloya at a remarkably beautiful spot. The road now follows the right bank of the latter river for about two and a half miles, when we arrive at a bridge where we must leave our carriage and proceed up the river by a footpath, if we would visit the site of the palace beneath the shadow of Medamahanuwara which was the halting place

Medamahanuwara

Dumbara

Medamahanuwara

of the kings of Kandy upon their journeys to Bintenne. The remains now to be seen are few and comprise only portions of the walled terraces which are now in the midst of paddy fields. There remains however a fine old tamarind tree which stood in the palace grounds (Plate 556) and in the river below a pretty dell embowered in foliage where the river forms a natural bathing place is known as the king's bath. From information communicated to Mr. J. H. F. Hamilton of the Ceylon Civil Service by a headman of Urugala who remembered the palace before it fell into ruin, we gather that "the plan of the palace buildings was rectangular. They faced the south, and were approached from that quarter by two broad stairs comprising seventeen stone steps. At the foot of the upper flight, and surrounding the palace proper, stood the straw-thatched lines of the king's guards. The steps conducted to an open space, which formed a compound running round the four sides of the main central building between it and the lines of the guards. From the compound there rose another and smaller flight of stone steps conducting to the verandah of the central edifice and its principal entrance. The three stairs are in a line with one another, and stand immediately in the front and centre of the southern side of the palace. A verandah supported by carved wooden pillars encompassed the central building, which was the palace proper, the quarters of the king. The walls of the main building were of chiselled stone, and the roof was covered with tiles, and rose on the four sides to a central ridge running east and west."

The foundation of the city of Medamahanuwara, all traces of which are now fast disappearing, is believed to have been at the end of the sixteenth century; but it is more than probable that it was a place of importance in far more ancient times. It was often a city of refuge during times of internal dissension, and it assumed this character when the British took permanent possession of Kandy in 1815; for it was hither the last king fled and upon an adjoining hill that he was captured. The mountain which takes its name from the city (see plate 566) was strongly fortified, and to this spot the monarchs of Kandy always retired when in danger of capture by the earlier European invaders. It is precipitous and rises to an elevation of 4,300 feet. The ascent may be made from the south, and the reward of magnificent scenery is commensurate with the effort demanded. A large number of stone cannon balls have, in quite recent times, been found at the foot of the peak and about its precipitous sides. I was offered one by a villager upon my visit in the year 1907.

Adjoining the palace grounds was the temple once re-

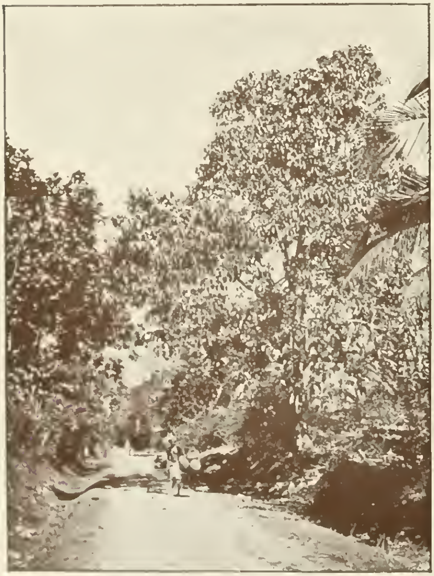
556 SITE OF THE KING'S PALACE AT MEDAMAHANUWARA

557. THE KING'S BATH, MEDAMAHANUWARA.

558 THE REST-HOUSE, MADUGODA.

559. THE RATEMAHATMAYA.

560. SCENE OF THE CAPTURE OF THE LAST KING OF KANDY



561. THE KEKUNA TREE.

562. THE SPOT ON WHICH THE LAST KING OF KANDY WAS CAPTURED.

nowned as the resting place of the national palladium, the tooth of Buddha, before its final removal to Kandy. All that is now left of it are some carved pillars and a few chiselled stones used in the construction of the modern building, and the old wooden door frame which we see in plate 554, now doing duty as an entrance to a modern and somewhat squalid *wiháre*. The monks resident here are courteous and obliging and will be found ready not only to assist the traveller in his explorations; but also to provide him with a delicious *kurumba* which is usually most acceptable and refreshing after the exertion of the walk. An old bo tree still survives and is an object of great veneration. **Dumbara**

We now proceed in the direction of the village of Urugala, about a mile and a half above the bridge at which we halted to make our detour. Here, on the right, is the picturesque hamlet of Bomuré, the place where the last king of Kandy, Wickrama Raja Sinha, was captured by the Malay troops under the command of Lieutenant Mylius, on February 18th, 1815. The spot is well known to the villagers of Urugala, and it is easy to find one who is able to act as guide to it. It is the nearest hill visible in plate 560, and in plate 564 it is the hill to the right. There are two paths by which it may be reached: a long and easy one bearing to the right above the village of Urugala and a steep and direct one below the village. If we choose the latter we descend into the valley at the spot where our photograph (Plate 560) is taken and make straight for the hill. *Urugala*

The oldest inhabitant of the hamlet of Bomuré, who rejoices in the picturesque and musical name of Higgahapitiyégedarappu and lives in the adjoining garden from which he takes his name, recollects the dwelling house of the Udupitiyágederá family, the then representative of which, Appurala, Arachchi of Bomuré, gave shelter to the king: he points out the site of the house which, he says, was square and thatched with grass but otherwise like a walawwa; he can also point out the site of the granary and the outbuildings, the path by which the king came to this garden along a channel which, coming from Medamahanuwarakanda, irrigates the field below, on his way from the palace at Medamahanuwara; the route through the fields by which the Malay troops arrived and took up their quarters, and from which they ascended, firing volleys at the house and afterwards surrounding the house of Appurala. The old man will tell you that fifteen years ago there were still areca-nut trees in existence showing the marks of the bullets fired by the Malays, and will point out two cocoanut trees (Plate 562) and a tamarind tree (Plate 572) which were growing there at the time of the *Bomuré*

Dumbara *Bomuré*

king's capture and are still flourishing. That this was the actual place of the king's capture there can be no doubt. Marshall in his account of the capture describes it as having taken place in the house of a subordinate headman. That headman was Appurala, and the present Korala of the subdivision in which Urugala and Bomuré are situated is his direct descendant, being the grandson of Appurala's daughter. The fact of the capture having taken place at the house of his great-grandfather is well known to the Korala by tradition and it was verified by Mr. J. H. F. Hamilton in 1888, who writes: "In 1815 Sri Wickrama Raja Sinha made for Galenuwara on the invasion of his country and occupation of his capital by the British forces. Accompanied by two of his wives he arrived in the evening at Udupitiyégedara, the residence of Appurala, Arachchi of Bomuré, situated near the foot of Medamahanuwarakanda. Thence he sought to take refuge in a cave on the mountain side, but being overtaken by darkness and torrents of rain he missed his way, and returned in sorry plight to Udupitiyégedara. Here he passed the night and the next morning a party of the British having come up under the guidance of the friendly chief, Ekneligoda, the three royal personages were seized and stripped of their jewellery and carried captives into Kandy."

The capture of the king

There is a Sinhalese account of the occurrence purporting to be written by an eye witness who acted as interpreter to the British troops. It has been translated by Mr. T. B. Pohath and published in Journal No. 47 of the local branch of the Royal Asiatic Society. If true it goes far to prove how bitter was the feeling of the Kandyan chiefs themselves against the tyrant, a circumstance which contributed in no small degree to the success of the enterprise which the Governor General, Sir Robert Brownrigg, stated "could not with any commonplace prudence have been entered upon, except with the most credible assurances of the concurring wishes of the chiefs and people, nor could ever have been brought to a successful issue without their acquiescence and aid." The interpreter's account states that the eight hundred members of the expedition encamped at Teldeniya. The heat of the camp being great he and the chief Ekneligoda walked out for some distance followed by a party of Sabaragamuwa men, when they saw a lad of about twelve running across a field. He being pursued and overtaken, in great terror exclaimed, "O lords, don't kill me; I will lead you to the hiding place of the great god" (meaning the king). They were preceded by the boy, whom Ekneligoda secured by a creeper tied around his waist. They had not proceeded far when the boy pointed out an enormous nuga tree saying, "There,

563. URUGALA.

564. PADDY FIELDS AT URUGALA.

565. THE SLEEPING WARRIOR.

566. MEDAMAHANUWARA.

567 ROAD SCENE NEAR MADUGODA.

568. VIEW FROM MADUGODA.

569. VIEW NEAR MADUGODA.

570. SCENE UPON BOMURÉ HILL.

571 VIEW FROM BOMURE HILL.

572. THE OLD TAMARIND TREE ON THE SPOT WHERE THE LAST KING WAS CAPTURED.

Dumbara

The capture of the king

yonder tree is situated above the palace occupied by the great god." On approaching the place they saw a couple of waiting maids who barricaded the door. A sentinel was seen patrolling the compound lance in hand. He inquired: "Halloa Ekneligoda, where are you going?" and just as the latter replied, "We too have come here," the spear of the sentinel hurtled past Ekneligoda. The party then fell upon the sentinel and bore him forcibly away. Ekneligoda bade the king unbolt the door which his majesty declined. The king was then requested to throw out any weapons that he might have inside; upon which three silver mounted rifles and a couple of daggers were thrown through an opening; but his majesty's golden sword was refused. The door was then burst open with wooden mortars. The Sabaragamuwa men forced their way into the house, divested the queens of their jewellery and most of their clothing and cast them out clad only in rude pieces of cloth. While the two poor queens were staggering about in grief at the indignities forced upon them the interpreter bade them not be afraid, but come to him for protection. They fell upon his shoulders, when he discovered that their ears were shockingly torn and streaming with blood from the wounds caused by wrenching away the gems they had worn. He proceeds: "I got Imbulanwela Arachchi to fetch some medicinal leaves, and pounding them to a pulp applied it to staunch the bleeding. A little while after Ekneligoda forced the king out of the house and behaved very insolently towards him, addressing him with such contemptuous phrases as 'Come, fellow, let me take you to your father' (meaning the English). Whereupon the king said, 'If you want to kill me, kill me, or do anything else you please, but I cannot go on foot.' While Ekneligoda was preparing to tie up the king, saying, 'Fetch *kirindi* creepers to tie up this fellow and take him like a hog,' I addressed him saying, 'Nilame, you Kandyans have been up to this hour reverencing the king in such humiliating forms as worshipping and prostrating yourselves before him and calling him by such venerable appellations as "O god," "O lord," "O father," but as we, from the time of our forefathers, have been the subjects of foreign powers,* we do not owe any allegiance to his majesty. He is your god, your lord, and your father. Instead of conveying his majesty respectfully, it is not right on your part to show him such indignity as you are doing by this dishonourable treatment.'" Ekneligoda is said to have persisted in his brutal treatment of the king, when the inter-

* The interpreter, D. V. A. Dias, who is said to have been present and to have written this account, was a Mudaliyar of the maritime provinces, whose ancestors had sworn allegiance to the Dutch.

Dumbara

The capture of the king

preter wrote and despatched a hurried note to Sir John D'Oyly, the political officer in charge, to acquaint him with the indignities to which the king was being subjected. Soon a British force arrived under Colonels Hardy and Hooke, who dismissed the offending Kandyans, dismounted their horses, removed their hats, saluted his majesty, untied his bonds and sought to console him. The king and his two queens were provided with white clothes, placed in palanquins, and escorted by the two colonels mounted and with drawn swords, attended by the other officers and fifty mounted orderlies and a company of English troops, were conducted with every mark of honour and respect to Sir John D'Oyly's camp. Sir John accorded them a courteous reception and having comfortably lodged them despatched the following letter to the Governor, which is not quite in accord with the interpreter's account; but has nothing at variance with the main facts.

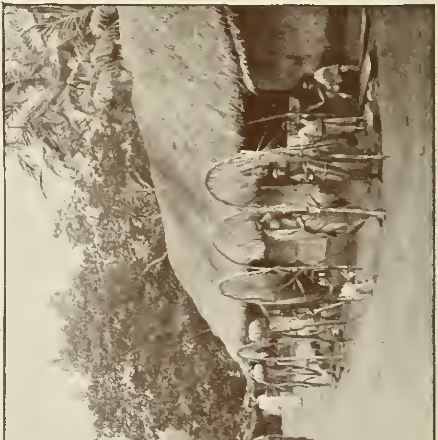
"I have the sincerest joy in reporting to your Excellency that the object of your anxious wishes is accomplished, and the King of Kandy a captive in our hands. He was surrounded yesterday by the people of Dumbara, in conjunction with some armed Kandyans sent by the Adigar, in the precincts of Medamahanuwara, and taken about an hour before dusk in the house of Udupitiye Arachchi at Galehewatte, a mile beyond Medamahanuwara, with two of his queens. A few attendants, after the house was surrounded, made a show of resistance and wounded two or three men, but fled after a few shots from the assailants. I went forward with palanquins, to meet him at Rambukwella, and have conducted him to this place with his queens, from whence after rest and refreshments they will be sent to Kandy under a sufficient military guard. The king's mother and two more of his queens are at Hanwella, and a detachment will be sent immediately to conduct him in safety and to secure from plunder any treasure and valuable which may be found. I have written *olas* to be sent to the king's relations and Nayakkars, informing them of these events, and inviting them to come without fear."

The dethroned king was deported to Vellore in Southern India, where he died in 1832.

A few of the details of this story do not admit of clear proof, particularly those of the indignities suffered by the king at the hands of his exasperated subjects. It must however be borne in mind that the adherents of Ehélapola, to whom the credit of capturing the king was mainly due, were not likely to behave with gentleness and courtesy towards the tyrant who had recently murdered their chief's wife and children with atrocious barbarity.

573. MEDAMAHANUWARAKANDA.

574. TERRACED PADDY FIELDS FROM THE OFFICIALS' BUNGALOW AT URUGALA.



Dumbara

The dynasty ended

No apology is I trust needed for the introduction into these pages of some particulars of this last phase of the oldest dynasty in the world, which through many vicissitudes had endured for upwards of two thousand years. The traveller who visits the spot where under the shadow of the noble tamarind tree, still there, the final scene was enacted, with the whilom greatness of the Sinhalese nation in mind, will take a pathetic interest in the humble aspect of the deserted mountain garden where the longest line of monarchs in the world came to an end, and Britain entered upon its task of regenerating the nation that had so long suffered under the misrule of the tyrant.

Plates 575, 576, 577, and 578 show the villages of Upper Dumbara in full dress, festooned and bedecked to the full extent that the modest resources of the inhabitants permit, as a mark of respect to authority; for the Government agent is "on circuit."

Urugala

At Urugala a neat little bungalow for the use of visiting officials commands the view given in plate 574, where we see a number of little homesteads marked by clumps of palms upon the terraced hillsides. The scenery depicted here and in plates 564 and 517 is characteristic of a large stretch of country around Urugala. The view of terraced paddy fields given in plate 517 was taken about a mile beyond Urugala on the road to Madugoda. It is, I think, the best view of the kind to be obtained in Ceylon. It should be borne in mind, however, that whereas the photograph of an Oriental village scene gains by its reproduction of the form to the exclusion of the air of squalor of the reality, the camera is at the greatest disadvantage in an extensive landscape, losing its most beautiful effects without any compensation.

Madugoda

Madugoda, situated on the eastern border of the central province, twelve miles beyond Urugala, possesses no features of special interest to the traveller unless he should take this route to Alutnuwara, when it will be convenient to make use of Madugoda rest-house which we illustrate in plate 558.

In plate 559 the Ratemahatmaya of this division is seen upon the road, returning from an official visit.

The kekuna

Amongst the curious and primitive operations which the visitor may notice in the villages of Upper Dumbara is that of extracting oil from the kekuna nut. All travellers are struck with the beautiful appearance of the kekuna tree which is one of the chief ornaments of the Kandyan forest. Its leaves under strong light have the curious property of a glistening white appearance on the upper surface, those that are most exposed being the most dazzling; while the leaves

Dumbara
The kekuna press

under shade are of an olive green. Thus the distant effect to the beholder is a mass of mixed green and white foliage; but on approaching the tree the white leaves appear to change and upon gathering them we find that the whiteness has disappeared. The tree yields an abundance of nuts in appearance like the green pod of the walnut. From these the native extracts oil for lighting purposes. In plate 579 we see the press by which the oil is obtained. The nuts are wrapped in an areca leaf and placed in the opening between the two upright blocks of the press. The woman, as in our illustration, club in hand, then strikes the wedges which are seen at the top, causing the blocks to close up and squeeze the nuts, the oil from which drips into the lower fold of the areca leaf and from that into the pot or chattie placed upon the ground.

Kandyan dwellings

If we enter one of these modest Kandyan dwellings we shall discover that it is a quadrangular building having a tiny courtyard in the middle and an inner verandah on all sides, with several doors from the verandah leading to diminutive rooms. Of furniture there is practically none, a few mats serving all requirements, but we notice a little block of wood about fourteen inches long by five deep, and our inquiry as to the use of this elicits the following interesting information. A low-caste man coming to the house is given rice on a leaf placed upon a flat tray of plaited palm leaf and he sits on the ground; but a *vellala* or high-caste man, however poor he may be, is offered the block of wood as a seat, and his rice is placed on a curious little table of plaited palm leaf, about a foot high and having a somewhat concave surface like a saucer. Even in this lowly dwelling the strictest attention is paid to the rules of etiquette and to the formalities that surround Eastern hospitality.

While still making Kandy our headquarters an interesting excursion may be made to Mátalé, Dambulla and Sigiri.

In the railway system the Mátalé line begins at Peradeniya Junction, Kandy being served by it. The distances of the stations given in the following itinerary are therefore reckoned from Peradeniya Junction.

Mahaiyawa
1,726 feet

Mahaiyawa (4m. 71c.).—This station as will be seen from our map is practically in Kandy itself, being only one mile from Kandy station.

Katugastota
1,531 feet

Katugastota (7m. 25c.).—Katugastota (three and a half miles north of Kandy) is a picturesque and flourishing suburb of Kandy situated on the Mahaweliganga at the point where the Mátalé carriage road crosses it by an iron bridge from which our view (Plate 580) is taken. It is much frequented

579. THE KEKUNA PRESS.

580. THE MAHAWELIGANGA AT KATUGASTOTA.

581. SCENE NEAR UKUWELLA.

582. ETTAPOLLA AND ASGERIA FROM SYTSON.

by visitors who have no time to make more distant excursions. One of the attractions consists of a considerable stud of elephants belonging to the Kandyan chief Dunuwilla whose *walawwa* is on the bank of the river. They frequently engage in river sports under the direction of their keepers to the amusement and delight of passengers who pay a flying visit to the mountain capital. **Katugastota**

WATTEGAMA (11m. 33c.).—Wattegama is famous for its flourishing cacao and tea estates which contribute considerable freight to the railway, amounting to no less than a thousand tons of cacao and eight million pounds of tea per annum. The village is provided with a rest-house containing four bedrooms; and it is generally possible to hire a carriage and pair of horses at the rate of one rupee per mile. Hackeries are always available. There is a tradition that King Narenda Sinha fled to this village when attacked by the Dutch and that a resident of the village named Wattegama Rala was reluctant to afford him protection, for which offence against the laws of hospitality the king afterwards punished the whole village. **Wattegama** *1,620 feet*

Near the station a road connects Wattegama with the Panwila road. It is the station for the districts of Panwila, Hunasgiriya, Madulkele, Kelebokka and Knuckles.

UKUWELLA (17m. 52c). Ukuwella is a small village about three miles to the south of Mátalé. The railway station that takes its name from the village serves a large number of important estates including Syston from which our photographs (Plates 5 and 582) were taken. From the heights of Syston, famous alike for the high quality of its rubber, its tea and its magnificent prospects (the word is applicable both to its rubber undertaking and its commanding views of the country round), we can see right away to Adam's Peak, a stretch of country which no photograph could represent; but which at dawn on a clear morning is most distinct to the eye. At other times the lovely form of the drifting mists provides an almost equally charming spectacle. It will be seen from plate 582 that at Syston we are not far distant from the two mountains which are so prominent in the distant landscape from Kandy. That on the left or west side is Ettapolla and the one to the east is Asgeria. **Ukuwella** *1,292 feet*

Ukuwella is the station for Barber's Ceylon Cacao works which is the only factory of its kind in the colony.

MÁTALÉ (21m. 9c.).—Mátalé is the terminus of this branch of the broad gauge railway. It is a place of considerable importance as the chief town of a large planting district con- **Mátalé** *1,208 feet*

Mátalé

taining nearly a thousand square miles, the most northerly in which Europeans have opened up estates; it is under an Assistant Government Agent, and is divided into three subdivisions, Mátalé South, East and North, each under a Ratemahatmaya.

The rest-house

Upon arrival we find a comfortable rest-house fitted with every convenience for the traveller and well provisioned. Bath and breakfast are the first consideration, after which we walk leisurely through the town, which contains one of the largest purely native bazaars in Ceylon, extending for almost a mile in one long street shaded by a fine avenue of rain trees, so called from the circumstance that at night the leaves fold into a kind of sack in which the moisture condenses and at sunrise when the leaves open is discharged in quite a shower. Here are to be seen the necessaries and luxuries for the supply of the native community throughout the large and important planting district of which Mátalé is the centre. All the shops are after the fashion of open stalls, and the traders, their goods and transactions, from one end of the street to the other, are open to the gaze of passers-by. The barber, the tinker, the merchant of gay-coloured cloths, and the curry-stuff vendor, are all doing a roaring trade. The mellifluous tones of Ramasamy's voice are unceasing, and the stranger will not fail to be struck with surprise at the inordinate amount of talking required by every trifling bargain. Some quaint workshops are to be found here. Ivory carving, and the elaborate chasing of ceremonial swords, such as were worn at the Kandyan state ceremonies and are still part of the official uniform of native chiefs holding office under the British Government, are still executed here. There is also a very pretty and dainty industry carried on in the weaving of grass matting for the covering of couches and chairs.

The bazaar

Scenery of Mátalé

The scenery has the same characteristics as the Kandyan district, and is especially beautiful in its wealth and variety of tropical foliage. The hills rise to an altitude of five thousand feet, and are wooded to the summits, save where clearings have been made for the cultivation of coffee, cacao, and tea; they exhibit fine specimens of some of the most remarkable trees in Ceylon, including many iron-wood trees, with crimson-tipped foliage and delicate flowers. The northern division of Mátalé reaches to Nalanda, the first coaching stage on the main road to the famous rock temples of Dambulla; so that the large number of visitors who now journey to Dambulla pass through the heart of this district and see the fine tea, cacao and rubber estates for which it is famous. Their total extent is about sixty thousand acres, of which nearly half is cultivated. The elevation being from 1,200 to

583. THE KANDY-MÁTALÉ ROAD.

584. PEPPER GROVE IN THE MÁTALÉ DISTRICT.

585. THE RATEMAHATMAYA'S ELEPHANTS.

586. FRESCOES AT THE ALUWIHARÉ.

4,000 feet, mixed planting is popular; and we find, in addition to tea and cacao, cardamoms, cocoanuts, areca nuts, annatto, kola, rubber, cinchona, vanilla, pepper, sapan, and sago. There are thousands of acres of rich forest which contains much ebony, satinwood, halmilla, and palu. **Mátalé**

Of climate, scenery, and products Mátalé affords great variety. It has its lowlands, with their cocoanut, vanilla and cacao groves, and the warm glow of tropical sunshine; hills of moderate elevation, in some parts cultivated, in others wild and forest-clad; lofty mountains, with their cool and invigorating atmosphere so inviting to Europeans; and to the north it stretches away in spurs which gradually decrease amidst a vast wilderness of forest and scrub, the haunt of the elephant, leopard, buffalo and bear. Big game is to be found in proximity to estates, and is still more plentiful a day's march to the north. Sambur, barking deer, and pig *Sport* afford good hunting; while the leopard, bear, and buffalo are available as victims for the sportsman's gun. Few planting districts can boast of sporting grounds at once so good and so accessible. The subject of sport in Ceylon has been admirably dealt with by a resident in this district, Mr. Harry Storey, in his book published this year (1907), entitled "Hunting and Shooting in Ceylon." Fort MacDowall to which we have previously referred was built on the hill of Hikgolla where the present English church stands.

But Mátalé has also its antiquarian interest, for here is *Aluwiharé* situated the ancient rock temple Aluwiharé, which claims our attention both as an extremely picturesque spot and one to which is attached considerable literary interest. We proceed for two miles past the town upon the Mátalé-Anurádhápurá road, then turn aside to the left following a jungle path till we come upon a flight of stone steps which lead to what appears to have been originally a cleft in the rock (Plate 587). On the left side runs a verandah, a modern tiled erection, which conceals the entrance to a cavern sacred as the scene of King Walagambahu's convention of monks in the first century B.C., at which were transcribed the sayings of Buddha hitherto preserved only by tradition. The object of the convention was, however, not confined to the mere committal to writing of the master's words, but had in view also the provision of means of combating the heresy of the Abhayagiriya fraternity, which, as we shall explain later, was then causing serious trouble at Anurádhápurá.

To the enlightened Buddhist this secluded and comparatively unpretending cavern must be of infinitely greater interest than the Temple of the Tooth or the Thuparama itself.

Protected by the verandah and painted on the exterior of

Mátalé

the rock are some interesting frescoes (Plate 586) with a striking resemblance in idea as well as in execution to the rude mediæval illustrations of the punishments awaiting the impious in a future state. Such representations are found in most Buddhist temples.

Dambulla

The traveller who wishes to visit the rock temples of Dambulla and the ancient rock fortress of Sigiri should either engage a motor car at Kandy or a waggonette and pair of horses which can be hired either in Kandy or Mátalé. The first stage of the journey reaches Nálandá fourteen and a half miles from Mátalé. Here will be found a good rest-house, standing in picturesque grounds and embowered in remarkably fine tamarind trees. It is neatly furnished and comfortable, and will serve as a convenient halting place for refreshment. Upon leaving Nálandá we shall notice that habitations become less frequent and dense forest begins to take the place of cultivated lands. Dambulla is reached at the twenty-ninth mile from Mátalé. The village consists of a double row of mud huts, which do duty as native shops, and extends for about two hundred yards at the foot of a solitary mass of rock which rises from the plain to a height of about five hundred feet and is about a mile in circumference. Near the summit is a series of five caverns which in their natural state were selected as hiding places by King Walagambahu upon his being driven by the Tamils from his throne at Anurádhápurá in the first century B.C. After fifteen years of exile he regained his throne, and in gratitude for the protection they had afforded him, transformed them into temples.

Rock temples

These caverns are entered from a ledge near the summit of a huge boulder of dark gneiss five hundred feet high and two thousand in length. The ascent is made by a steep but picturesque stairway cut in the natural rock. At the top of this rock bursts into view a landscape that apart from the interest of the temples would well repay a more toilsome climb. Ranges of mountains stretch away over the Kandyan province in the dim grey distance ; the rock of Sigiri rises in solitary grandeur from the dense forest to the east ; and beneath us lie the rice fields granted by the ancient kings as the endowment of the temples.

Plate 588 gives some idea of the formation of the ledge and overhanging rock above the entrances to the caves. It is, however, difficult to get any photograph owing to the short distance which it is possible to recede. This ledge where we see four monks standing extends only to the tree on the left and ends in a precipice. We see the rude entrances to the caves on the right. They are, of course, modern, and like all attempts at restoration in this period are

587. THE ALUWIHARÉ

588. ROCK TEMPLES AT DAMBULLA.

Dambulla *Rock temples*

totally out of character with the place. But the scene presented on entering is imposing, though weird and grotesque. We notice at once a strange mixture of Brahman and Buddhist images and pictures. Here is Vishnu in wood standing opposite to a colossal recumbent figure of Buddha forty-seven feet long and carved out of the solid rock. As soon as the eye gets accustomed to the dim religious light we notice that the walls are highly ornamented, and we learn from the monks that some of the frescoes are nearly two thousand years old.

In another compartment called the Maha Vihara there is a statue of King Walagambahu, and upwards of fifty others mostly larger than life size, many being images of Buddha, though Hindu deities are not neglected. This cave is the largest and grandest of all. It is about one hundred and sixty by fifty feet, and at the entrance twenty-three feet high, the roof sloping gradually down as we go further into the chamber till at the back its height is but four feet. The student who is interested in the relation between Buddhism and Hinduism will remark a very curious blending of the symbols of both in the frescoes with which the walls and ceilings are literally covered. Not less noticeable are many historical scenes, among them the famous combat between King Dutthagamini and the Tamil prince Elara, to which we shall again refer later. There are besides many quaint representations of earlier events, amongst which the most curious is perhaps the landing of the Sinhalese under Prince Wijayo B.C. 543. The size of the fish who are popping up their heads above the waves and menacing the ships is that affected by all the ancient hydrographers.

The other two chambers are of the same shape though smaller, and are furnished with a plentiful supply of objects of worship, from the usual cyclopean monolithic Buddhas to smaller images of the Hindu deities.

Few visitors enter these caverns without being greatly impressed by the strange and eerie feeling which seems to increase as the eyes get more accustomed to the dimness, while some are unable to rid themselves of the haunting memory of the uncanny vision.

There are many interesting inscriptions on the bare face of the rock, one of which is an ordinance that when absolute grants of land are made such dispositions shall not be recorded on palm leaves, which are liable to be destroyed, but shall be engraved upon plates of copper, to be imperishable through all ages. This ordinance is attributed to the great Parakrama, and it sometimes happens even now that a copper title-deed figures in the law courts of Colombo as evidence in disputed cases of ownership.

Sigiri

At Dambulla there is a spacious and comfortable rest-house where we shall find it convenient to put up for the night and equip ourselves with information about Sigiri, whither we should proceed at dawn. There is excellent accommodation for the traveller at the rest-house quite near the rock.

Kasyapa

The historic interest which attaches to this lonely crag centres in the story of the parricide King Kasyapa, who, after depriving his father Dhatu Sen of his throne and life, sought security by converting this rock into an impregnable fortress. Although it has been said that Sigiri was a stronghold in prehistoric times, we have no account of it earlier than the time of Kasyapa, the particulars of whose reign related in the Mahawansa are considered specially reliable as being written by the Buddhist monk Mahanamo, an eye witness of the troublous times that he describes. It is, moreover, the only contemporary account of Sigiri that has come to light.

Actors in the tragedy

We cannot, therefore, more effectually stimulate our interest in this remarkable fortress than by recounting the story of outrage and cruelty which led to its adoption as a royal residence and its adaptation as a tower of defence. The actors in this tragedy, so thoroughly illustrative of the fiendish cruelty native to the Sinhalese princes of that age, were King Dhatu Sen, who ascended the throne A.D. 463; his two sons Kasyapa and Moggallana; his only daughter; his uncle and our chronicler Mahanamo; and his nephew who was his commander-in-chief.

Dhatu Sen

Dhatu Sen, who was a scion of the line royal, had during his youth lived in retirement in consequence of the supremacy of the Tamil usurpers during the period from A D. 434 to A.D. 459. Educated by Mahanamo he entered the priesthood, but upon reaching man's estate the oppression of the alien rulers, their devastation of the temples, and the prospect of a mixed and hybrid race, called him from a life of contemplation. Believing that his country was in danger of being lost for ever to the Sinhalese, he resolved upon a desperate effort to recover the throne. In this he eventually succeeded, and after the complete extermination of the invaders he applied himself to re-establish peace throughout the island and to restore the old religion to its former pre-eminence. Those of the nobles who had during the usurpation formed alliances with the Tamils were degraded to the position of serfs on their own land, but all who had remained steadfast in their devotion to their country were called to honour, and more especially the companions of his adversities.

He now applied himself as vigorously to the arts of peace as he had to those of war. He founded hospitals for the halt and sick, constructed a large number of reservoirs in districts

Sigiri

that had long been neglected, founded many new monasteries, restored and re-decorated all the chief religious edifices, devoting his private treasures and his large store of jewels to the re-adornment of statues that had been desecrated and despoiled. "Who can describe in detail all the good deeds that he has done?" says the Mahawansa.

Dhatu Sen's cruelty

We learn, however, that these great virtues were counterbalanced to some extent by a disposition to cruel revenge. We are told that having an only daughter, dear to him as his own life, he gave her in marriage to the commander-in-chief of his army. The marriage was not happy, and it soon reached the king's ears that his daughter had been ignominiously and undeservedly flogged by her husband. Dhatu Sen thereupon ordered the culprit's mother to be stripped and put to death with great cruelty. But this barbarous act soon brought its retribution. The son-in-law was now the aggrieved person and at once conspired to dethrone the king. This he accomplished by the corruption of Kasyapa. The people were gained over and the king seized and cast into chains. In vain Moggallana endeavoured to oppose his brother's treachery; he could only seek refuge in flight to India. The next move of the outraged son-in-law was to persuade Kasyapa that his father had hidden his treasures with intent to bestow them on Moggallana. Kasyapa thereupon sent messengers to his father who was in prison to demand of him where the treasures were concealed. Dhatu Sen saw in this a plot against his life, and resigning himself to his fate said: "It is as well that I should die after that I have seen my old friend Mahanamo once more and washed myself in the waters of Kalawewa."* He then told the messengers that if Kasyapa would allow him to be taken to Kalawewa he could point out his treasures. Kasyapa, delighted at the prospect, sent the messengers back to his father with a chariot for his conveyance to Kalawewa. While on the journey the ill-fated king ate rice with the charioteer, who showed great compassion for him.

The revenge

Upon arriving at Kalawewa he derived great solace from the interview with his old friend Mahanamo. He bathed in the great reservoir and drank of its waters; then pointing to his friend Mahanamo and to the waters around turned to his guards and said: "These are all the treasures that I possess." When they heard these words they were filled with wrath and immediately conveyed him back to his son Kasyapa who, handing him over to the chief of the army, ordered his execution. He was now doomed to suffer the worst death that

* An immense artificial lake for irrigation and the greatest work of this monarch.

Sigiri

his arch-enemy could devise. After heaping insults upon him this fiend stripped him naked, bound him in chains, and walled up the entrance to his prison.

The parricide retires to Sigiri

Kasyapa, having thus rendered himself unpopular by his crimes, and dreading an attack from his brother Moggallana, dared no longer to live openly in Anurádhápurá and retired to Sigiri. The perpendicular sides of this rock made it impossible to climb, but Kasyapa by a clever device carried a spiral gallery around it gradually rising from base to summit. He next surrounded the rock with a rampart of great strength within which he collected all his wealth and treasure and set guards over them. He then raised a splendid palace and other buildings needful for the seat of government. Here he lived in great luxury. But in spite of all distractions he soon began to repent of the crimes which had placed him on the throne, and in true Buddhist fashion endeavoured to escape the meed of unfavourable transmigration by acts of merit such as the building of monasteries and the granting of lands for the support of the priesthood. Not less oppressive than the dread of his next life was the fear of retribution at the hands of his brother Moggallana, who at length invaded the island at the head of an overwhelming force. The two armies encountered each other "like two seas that had burst their bounds," and in the great battle that ensued Kasyapa, on coming to a deep marsh, caused his elephant to turn back so that he might advance by another direction. His followers, interpreting this as a sign of flight, broke in headlong rout, and Kasyapa committed suicide on the field.

The route from Dambulla

Having thus prepared ourselves with its history, we now proceed to the rock itself and the remains that are still extant. At daybreak we drive six miles to Inamalawa, where we branch off through the jungle on foot or on horseback, the path being rough for springs although practicable for a bullock-cart. The path is very picturesque, and the jungle gay with birds of brightest plumage and alive with wild animals. Troops of monkeys are frequently seen and jackals here and there put in an appearance.

The remains

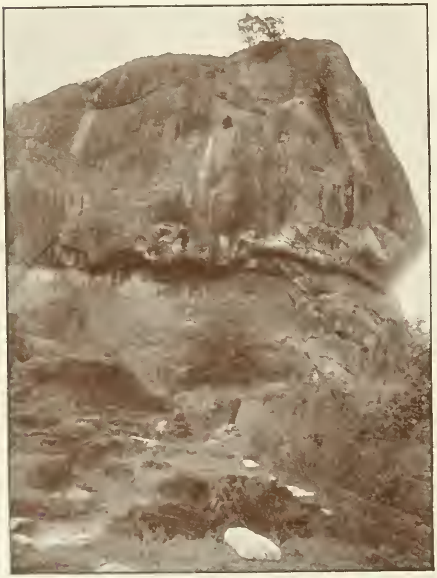
At length after about six miles of this path we emerge into the open and of a sudden Sigiri appears rising abruptly from the plain. An artificial lake, formed under the south side of the rock, helps to form a striking picture (Plate 589). There are traces of massive stone walls enclosing about fifty acres round the base of the rock and forming the first line of fortification. Upon a nearer approach we observe that terraces were formed on the slopes which lead to the perpendicular side of the rock; they are faced with stone and were doubtless constructed for purposes of defence. Here and

589. SIGIRI.

590. CARVED BOULDERS AT SIGIRI.

591. ENTRANCE TO THE GALLERY.

592. WITHIN THE GALLERY.



593 VIEW SHOWING THE PRESENT MEANS OF ASCENT.

594. ASCENDING TO THE FRESCOES BY THE WIRE LAD

there huge boulders have been carved into foundations for halls, and into luxurious baths (Plate 590). Sigiri

The galleries We have read in the story of Kasyapa of the spiral galleries which were carried to the summit of the rock. We now see in our illustrations parts of their remains. Plates 591, 592 and 594 show the entrance to the gallery, the wall which enclosed it, and an inside view. The stairway from the terraces to the gallery has quite disappeared and the latter is now reached by an easy climb aided by the handrail and ladder which have been affixed.

The wall which will be noticed is about nine feet high, and was built on the edge of the terrace, so that persons within the gallery would have a sense of perfect safety, and, in fact, would be secure from the missile of any enemy. This wall is coated with chunam, a very hard cement, susceptible of a polish equal to that of marble, and it retains its smooth surface to this day although it has been exposed to the monsoons of fifteen centuries.

The frescoes Forty-five feet above the gallery illustrated by plates 591 and 592 there is a sort of pocket or shallow cave with some remarkable frescoes on its walls. They represent groups of females, probably queens and their attendants, and the colouring is still marvellously fresh and bright. This place is accessible only by means of a ladder hung on stays driven into the face of the rock, but the figures and the colouring can be seen very clearly by means of a field glass from the terraces below.

We cannot here give all the interesting details of architectural remains that have been discovered by the explorations of the Archæological Commissioner of the Ceylon Government. The traveller will find some astonishing remains laid bare by recent excavation, and if he will take the trouble to ascend to the top of the rock by the aid of the protective handrails now provided he will see the remains of spacious apartments, flights of stairs in quartz, a carved throne, courtyards, passages and innumerable other signs of a remarkably luxurious retreat.

A visit to Sigiri results in the very agreeable feeling that we have seen one of the most fascinating and romantic spots that the old-world scenes of any country can afford. The warm red tones of its cliffs, the beautifully worked quartz stairs of its ruined galleries and terraces, the picturesque lay of its massive ruins, the grandeur of the forest which surrounds it, and the waters of its lake, with the dark and mysterious reflections amidst the lotus leaves that o'erspread the surface, combine to form an impression that will never fade from the memory.

Main Line

We now resume the main line itinerary which we left at Peradeniya Junction in order to visit Kandy and the places situated on the Mátalé branch. The main line at Peradeniya Junction turns abruptly to the south and passes through the very heart of the greatest tea districts of this celebrated tea-growing country. First we traverse a fertile and beautiful valley where rice fields form a charming foreground to hills that are clothed with palms in great variety and luxuriance. At the eighth mile from Peradeniya Junction we reach the town of Gampola, for a time the seat of Sinhalese power.

Gampola
1,572 feet

GAMPOLA (78m. 25c.).—As the last of the native capitals of Ceylon before the removal of the moribund dynasty to Cotta in 1410, Gampola can claim to be a place of considerable interest. The city was founded in the year 1347 by King Bhuwaneka Bahu IV., who reigned there for nine years.

Ancient remains

Remains of that period are still to be seen at the Niyangampaya *wiháre*, about one mile from Gampola station and adjoining Mariawatte tea estate. This temple which was built by Bhuwaneka Bahu upwards of five centuries ago and restored by the last king of Kandy in the year 1804 still contains some of the original work, the stone carving of the basement being a good example of the fourteenth century work. But Gampola must have been a place of note in still earlier times ; for the ancient Sinhalese chronicle Mahawansa records that King Wijaya Bahu visited it in the eleventh century.

An interesting deed of gift

King Wikrama Raja Sinha in the year 1804 granted a *sannas* or deed engraved upon copper to this temple, bestowing lands upon it and ending in the following terms, detailing the punishments that will wait upon the sacrilegious thief :—

"His Majesty has been pleased to grant the same as if uttered by the mouth of the goddess Saraswati, and he made the gift at a happy time, sitting in a golden throne in the form of Sakkraya at the city of Senkanda Sailabidhana Siriwardhanapura, which abounds with all riches ; and this *sannas*, in accordance with the order and command of his Majesty, has been granted on Monday, the second day of the increasing moon of the month Medindina, in the year of Saka 1726, called Raktaksa. He who shall cut, break or take even a blade of grass or any wood or fruit or anything belonging to Buddha shall be born as a *pretaya*, but anyone who shall make any offerings shall enjoy felicity in the Divyalokas and enter into Nirvana. He who shall take by force anything that belongs to Buddha, with intent to appropriate to himself or give it to others, shall become a worm in ordure for a period of sixty thousand years."

It is curious that, notwithstanding the awful nature of the

595. GAMPOLA.

596. ROAD SCENE AT GAMPOLA.

597. THE PEACOCK HILL FROM GAMPOLA.

598. GAMPOLA RAILWAY STATION

penalty, in the year 1907 the golden image of Buddha, worth £2,000, was stolen from this *wiháre*. The golden image is still missing, and the thief has escaped British justice, which is a matter of very trifling moment in comparison with the sixty thousand years of punishment that are in store for him.

Main Line
Gampola

There is a noteworthy *dewále* dedicated to Kataragama, the god of war, and known as the Wallahagoda *dewále*, about two miles from Gampola station. Its lands are said to have been bestowed on it by King Párákráma Bahu in the twelfth century. Its chief interest to the antiquarian is the presence in its precincts of one of the stone lions from the entrance of the royal palace. It is a *gajasinha* or elephant lion having a proboscis.

Local accommodation

The visitor to Gampola will find the local accommodation good both at the railway station and the rest-house which is quite near to it. Carriages, with single horse or a pair, can be hired at moderate rates. Jinrickshaws are also procurable.

Dolosbage

Pussellawa and Ramboddé

A large number of tea estates are served by the Gampola station, from which upwards of six thousand tons of tea are despatched annually. To the east of the railway stretch some districts that were the first to be stripped of their virgin forest by the European. To the west lies the picturesque district of Dolosbage, which lends itself admirably to pictorial treatment; but with so many claiming attention some must of necessity be left with merely passing reference. The old town of Gampola is also the railway terminus for the beautiful districts of Pussellawa and Ramboddé, through which an excellent macadamised road passes, and over the heights of Nuwara Eliya, to descend again amongst the rolling *patanas* and deep glens of the Uva country, which we shall see later. This road scales the mountain slopes by zig-zag cuttings, now on the mountain side, now passing through narrow defiles, and onwards upon the verge of deep abysses, beautiful everywhere, in many parts enchanting, and in one, the pass above Ramboddé, magnificent.

Ulapane
1,816 feet

Ulapane (82m. 75c.).—Ulapane is a village among tea estates, with no special attractions for the visitor. The name is said to be derived from a Sinhalese word meaning "the scene of the impalement," from the circumstance that the owner of the village in the reign of Raja Sinha I. was impaled for high treason. There is also a tradition that a man of this village who first traced the remarkable work of irrigation known as the Raja Ela (the king's stream) which waters the paddy fields of the district for twelve miles, after being honoured by the king and rewarded for his skill, fell into disgrace and was also impaled.

Main Line
Nawalapitiya
1,913 feet

Nawalapitiya (87m. 29c.).—At Nawalapitiya a powerful engine is placed in the rear of the train to assist in conveying it up the steep gradients that begin here and continue until we reach the summit tunnel at an elevation of 6,225 feet. Nawalapitiya is a busy little town of about 2,500 inhabitants. Its native bazaars serve a large planting area where the Tamil cooly from southern India is chiefly employed. The general characteristics of the place are therefore something like those we have met with at Mátalé.

Instead of a rest-house the traveller will find here quite close to the station a modest but comfortable hostelry called the Central Hotel.

There is nothing in Nawalapitiya to attract the visitor, but upon leaving it for the highlands there is much to see and the eye must be constantly on the alert.

Ambagamuwa

We are now about to pass through the Tea Estates of Ambagamuwa, the wettest planting district in Ceylon, having an annual rainfall of about 200 inches, or eight times that of London. We ascend in snake-like windings of every possible shape, now along the almost precipitous rock trimly cut like the scarp of a fortress, now right through masses of solid gneiss, and out into the open eminence again, the scene changing with every curve. At one point we come upon a sight especially interesting, but which will nevertheless elude all but the expectant traveller—the entrance and exit of the Hog's-back Tunnel. As we approach, the mountain is cleft by a deep narrow ravine, which is in reality a watercourse, down whose steeps rushes a torrent towards the river in the valley below. Over this the train passes, affording a grand spectacle when the water, in the south-west monsoon, dashes with resistless force amongst the boulders and broken crags of the chasm, above which the train seems momentarily suspended. The vision lasts but a few seconds, when the tunnel heightens the keen sense of wonderment with its contrast of absolute darkness. In a few moments more the scene seems to reappear as the mountain side is cleft again, and an exactly similar ravine is bridged, followed by the darkness of a second tunnel. After obtaining a view of the Galboda Cliff on the left we arrive at Galboda station.

Hog's-back Tunnel

Galboda
2,581 feet

Galboda (94m. 38c.).—At Galboda the downward train passes us for Colombo. Upon leaving this station we still ascend in ever-winding course, and as we pass through Blackwater and Weweltalawa estates a grand open view is afforded extending over the low country right away to the famous Kelani Valley. Even Colombo, one hundred miles away, is said to be discernible from this point on a clear day.

599 NAWALAPITIYA.

600. ROAD SCENE NEAR NAWALAPITIYA.

601 GALBODA RAILWAY STATION.

602 ADAM'S PEAK HOTEL AT HATTON.

603. A RUSH FOR SEATS.

604-607. ROAD SCENES, NAWALAPITIYA TO HATTON.

WATAWALA (100m. 13c.).—Watawala station which serves a large group of tea estates is now passed and the Dickoya district with its thirty thousand acres of tea bushes next appears, the railway running parallel to the road on the opposite side of the valley and the Mahawelli-ganga flowing between. **Main Line** **Watawala** *3,259 feet*

ROZELLE (103m. 63c.).—Rozelle is another of the small stations which exist for the convenience of the tea estates that surround them. The village is small and unattractive to the visitor. **Rozelle** *3,712 feet*

This railway journey into the tea districts is worth making for its own sake, but even the excitement of an occasional suspension 'twixt earth and sky over a steep ravine, the wonderful dissolving views of mountain, forest, and stream, and the rapid changes of climate, do not exhaust all the points of interest on this remarkable line. The European traveller will notice with curious interest the gangs of coolies—men, women, and children—some arriving from Southern India, each carrying the sum of his worldly goods, some departing from the coast to return to their native land, others merely leaving one district for another, but all enjoying the freedom of unrestrained conversation in their very limited vocabulary, the subject of wages and food providing the chief topics and those of paramount concern. Other gangs are noticed engaged in their daily task of plucking or pruning the hardy little tea bushes on the various estates. Nor should we pass over the pretty feature of the numerous bungalows, each situated upon some charming knoll and surrounded by a veritable little paradise. The neat tea factories, too, dotted here and there in the landscape cannot but be noticed, and give the clue to the *raison d'être* of the railway. *Scenes on the railway*

HATTON (108m. 16c.).—Hatton is a great centre of tea districts situated in Dickoya, the railway serving also the tea estates of Maskeliya and Bogawantalawa, which lie farther to the south. It is of special interest to the tourist as the nearest point of the railway to Adam's Peak, a mountain of great historical interest, which has allured to its heights millions of the human race, the ascent of which should be accomplished by all travellers who are possessed of the necessary energy and physique for the task. There is a first-class hostelry at Hatton, the Adam's Peak Hotel, where the traveller can spend the night and make his arrangements for the expedition. Carriages can be obtained, and the manager of the hotel makes all arrangements for the visitor. Many tourists make their plans for arriving at the peak just before dawn, doing the steep part of the climb by torchlight or by moonlight if the occasion happens **Hatton** *4,111 feet* *Local accommodation*

Main Line Adam's Peak

to be favourable; but those who wish to avoid travelling in the night can arrange to arrive at sunset, taking up camping equipment for the night and sleeping on the peak. The distance from Hatton as the crow flies is but twelve miles, but the roads and paths by which we must travel extend to twenty-two, fourteen of which we can drive and the remaining eight being accomplished on foot. Only the last three miles present anything of the nature of mountain climbing, and they are easy compared to the ascent by the south-western route from Ratnapura, which, owing to its supposed greater merit, is the one commonly chosen by pilgrims. The tourist, however, usually proceeds from Hatton by the north-eastern route. The drive takes us first through lower Dickoya to Norwood bridge, which is reached at the sixth mile; we then cross and turn sharply to the right, passing into the valley of Maskeliya and reaching Laxapana at the fourteenth mile, where we leave our carriage at the Laxapana Hotel and prepare for the climb.

Some tourists however are sufficiently adventurous to make the ascent by the pilgrim's path from the Ratnapura side, or to ascend on the one side and descend on the other. I will therefore here introduce a short account of the mountain routes from an earlier work of my own,* which makes reference to both.

Sacred character of the mountain

There is no object more familiar to the inhabitants of Ceylon, or one that makes a deeper impression upon the multitudes who visit her shores, than the lofty cone which bears the name of our first parent; and it may be said without fear of contradiction that among all the mountains in the world invested by tradition with superstitious veneration none has stirred the emotions of so many of our fellow-subjects as Adam's Peak. The origin of its sacred character, involved at once as it is in the legendary history of several ancient religions, has been the subject of considerable research and greater conjecture.

There is no doubt that the legends take their rise in the mark on the summit resembling the impress of a gigantic human foot. This the Buddhists devoutly worship as the sacred footprint of Gautama, while the Hindoos equally claim it as that of Siva, and the Mahommedans, borrowing their history from the Jews, as that of Adam. Thus do the adherents of three great religions, to the number of 800,000,000 of our fellow-creatures, vie with one another in veneration of the lonely Peak. As in pilgrim bands they ascend the mighty cone their hearts are moved and they regard its rugged paths as steps unto Heaven. From all parts of Asia thousands annually flock up the steep and rocky track, enduring privation and

* Golden Tips; a description of Ceylon and its great Tea Industry, by Henry W. Cave, M.A., F.R.G.S. (Cassell & Co.)

608. DICKOYA BAZAAR.

609. DICKOYA CHURCH.

610. DICKOYA ESTATE

611 HATTON-NAWALAPITIYA ROAD

612. ADAM'S PEAK.

Main Line Adam's Peak

hardship for the good of their souls. Some of the very old people of both sexes are borne aloft upon the shoulders of their stalwart sons, others struggle upwards unaided, until, fainting by the way, they are considerately carried with all haste in their swooning condition to the summit and forced into an attitude of worship at the shrine to secure the full benefits of their pilgrimage before death should supervene; others never reach the top at all, but perish from cold and fatigue; and there have been many instances of pilgrims losing their lives by being blown over precipices or falling from giddiness induced by a thoughtless retrospect when surmounting especially dangerous cliffs.

The European traveller, although uninfluenced by any superstition, is nevertheless affected by the awe-inspiring prospect that meets his gaze when he has reached the summit. There are many mountains of greater height from whose lofty peaks the eye can scan vast stretches of eternal snow, but none can unfold a scene where Nature asserts herself with such impressive effect as here.

Before describing the chief features of the summit and the curious shadow phenomenon, some details of the ascent may be of interest. We will first describe the pilgrim's route.

The route from Ratnapura

A start is made from Ratnapura, the City of Gems, in whose vicinity are found most of the sapphires and catseyes of Ceylon. The heat of this place is great when the sun is abroad, and renders the walk through several miles of jungle land very trying, but the path lies through such lovely vegetation that the orchids, pitcher-plants, and other equally beautiful flowers turn one's mind from the discomforts of the way, which to the European traveller, more heavily handicapped than the native by clothing, are nevertheless very real. After about eight miles we begin to reach a cooler atmosphere, and the scene changes to a landscape of ravines and crags hung with giant creepers in festoons spread from tree to tree and rock to rock. Then we begin to toil up the remaining ten miles of the rocky pilgrimage over gnarled and interlaced roots and relentless obstacles innumerable, at one moment on the edge of a steep abyss, at another traversing narrow passes o'erhung with the boughs of forest trees. At length we reach Ouda Pawanella, a hamlet at the foot of a huge beetling cliff. As we climb on we pass near the edge of a dizzy precipice about eight hundred feet in depth, called Nilihela, after a maiden who incautiously fell over it and was dashed to pieces on the rocks below. Her spirit still haunts the spot, and her voice is heard in the echo that answers to ours. Every open eminence for the rest of the way discloses a prospect both enchanting and magnificent. A toilsome mile farther brings us to Diyabetma, where the Peak

Main Line Adam's Peak

now comes into view, and the reverential ejaculation of the pilgrims, "Saädu!" "Saädu!" breaks the stillness of the dense forest as the goal of their aspirations is revealed to their sight.

Here is a dilapidated bungalow which is now useless to the traveller, being choked up with a rank growth of vegetation. Probably one of the last Europeans who made use of it was Mr. Knighton, who described it as a damp, uncomfortable cell, where all attempt to sleep was vain owing to the roar of elephants and the scream of leopards and monkeys, which alone were sufficient to make night hideous, to say nothing of the possibility of a visit from such unwelcome guests.

Next we come to a romantic bathing-pool, where the Sitaganga, a sacred mountain stream, the subject of a great deal of legendary superstition, provides the pilgrims with holy water for the obligatory purification before they attempt to ascend the precipitous rocks which for the rest of the way now demand the utmost intrepidity.

The chains

The most appalling obstacle is reached when the traveller, having climbed to the summit of a precipice, is met by a cliff whose crest literally overhangs the spot upon which he stands. To scale this wall of rock with its projecting cornice without artificial aids would be utterly impossible. An iron ladder, however, has been affixed to the perpendicular wall, and at the top the defiant projection has to be overcome by means of links let into the rock and by the aid of chains attached to the sloping slabs of granite which crown the cliff. The stoutest heart cannot but experience moments of anxiety as this point is reached, and the feet leave the firm ladder to be inserted in the rusty, ill-shaped links. There is nothing between us and the yawning abyss save the links, which grate and sway as, with every nerve o'erstrained, we haul ourselves over the next thirty yards of bare and sloping rock. So great is the peril, that the slightest hesitation or the merest glance to right or left might unsteady the nerves and end in a fatal catastrophe.

History of the chains

The history of these rusty chains, with their shapeless links of varying size bearing the unmistakable impress of antiquity, is involved in myth and mystery. The chain near the top is said to have been made by Adam himself, who is believed by all true followers of the Prophet to have been hurled from the seventh heaven of Paradise upon this Peak, where he remained standing on one foot until years of penitence and suffering had expiated his offence. His partner Eve is believed to have fallen near Mecca, and after being separated from her husband for two hundred years, Adam, with the assistance of the angel Gabriel, fetched her to Ceylon as being in his opinion the best substitute for Paradise.

Main Line Adam's Peak

Ashreef, a Persian poet, tells us that we owe the fixing of the chains to Alexander the Great, who "voyaged to Ceylon about B.C. 330, and there devised means whereby he and his friends might ascend the mountain of Serendib, fixing thereto chains with rings and nails and rivets made of iron and brass, so that travellers, by their assistance, may be enabled to climb the mountain, and obtain glory by finding the sepulchre of Adam, on whom be the blessing of Allah!"

Whatever value may be set upon these statements as to the origin of the chains, it is certain that they existed at a very early period. Marco Polo, who visited Ceylon in the thirteenth century, thus refers to them: "In this island there is a very high mountain, so rocky and precipitous that the ascent to the top is impracticable except by the assistance of iron chains employed for that purpose." How they were affixed is a mystery impossible of solution, and I certainly have no theory to advance.

Chain of the creed

The summit is reached by climbing an almost perpendicular precipice by the aid of a chain called the "chain of the creed," on each link of which the weary pilgrims utter some expression of devotion as they attain to the miniature plateau where their longing hearts are satisfied before the Sri-pada or sacred footprint.

Ascent from Maskeliya

The ascent to the Peak from the north-eastern side is, as we have said, easier than the one described above, and, although it is generally considered less meritorious from the pilgrim's point of view, many forego the benefits to be derived from the more arduous climb in the belief that the additional peril, though by no means supererogatory, is not essential to their sacred duty.

The European traveller is of course quite free in his choice. If he does not care to take his life in his hands up the south-western route, he may journey from Hatton into the Maskeliya district and ascend on this side.

We advance through the forest to Oosamalle, the final ascent to which is made by means of steps cut in the precipitous rocks. This is the last place where water is procurable before the summit is reached. On either side of the ledge will be noticed rude huts, where pilgrims are wont to refresh themselves prior to the task that now awaits them. The beautiful flowering nelu is seen in the foreground, and the aged rhododendrons spread their haggard branches above the dilapidated roofing of the hovels.

It will be noticed that Oosamalle lies at the very foot of the actual cone, and here the ascent in real earnest begins. It is about three miles to the summit, and as the difficulties of the climb on this side may to some extent be realised from an

Main Line Adam's Peak

examination of the picture, I shall spare the reader any further description, only adding that similar chains of mysterious origin are found suspended over every cliff that presents any great danger, for the assistance of the pilgrims by this route also.

A night on the summit

The last glimmer of light was passing away as I clambered into the open space, enclosed within a wall of rock, within which lies the sacred footprint beneath a picturesque little canopy. I had the good fortune to make the ascent in the genial company of a gentleman whose estate lies at the foot of the mountain, and without whose valuable acquaintance with the vernacular, which he placed at my service, my camera at least would never have reached the top. Our retinue of coolies, amongst whom were distributed the necessary provisions and camping paraphernalia for the night, became almost mutinous, complaining bitterly of their burden, and asserting the impossibility of proceeding up the difficult steeps encumbered with its weight. The sorest grievance was the forty pounds of my camera box, which we were determined should not fall behind, for the sole object of the journey was to photograph the remarkable shadow of the Peak as seen in our picture. At length, however, all reached the top in safety, and we immediately set to work with such preparations for the comfort of the inner and outer man as are possible where there is literally no protection from the wind that bites the cheek and chills the bones. How the poor and thinly clad coolies bear the exposure I cannot understand, for with the thickest winter clothing and wrapped in woollen rugs, the cold seemed to us intense. Fires were soon kindled, and the cook who accompanied us served with marvellous alacrity a dinner that would have done credit to a well-appointed kitchen.

The first hours of night were passed in the pleasant talk which is always a natural outcome of excellent toddy accompanied by the fragrant weed. At length Nature's sweet restorer came, and, covered in our wraps, we slept till the buzz of voices told of the approach of dawn. Then came the moments of suspense. Would the atmospheric conditions,

The shadow

without which the shadow is impossible, present themselves? The first faint beams revealed the fleecy shroud of mist covering the world below, and, as clearer grew the welling light, up rose the mighty shadow. Like a distant pyramid it stood for many seconds; then nearer and nearer, ever increasing in size and distinctness as the rays of light broadened over the horizon, it advanced towards us like a veil, through which the distant mountain forests and plains were distinctly visible, till at length it seemed to merge in its mighty parent, and instantly vanished.

It has been stated that as the shadow approaches the moun-

613. THE SHADOW OF ADAM'S PEAK.

614. DEVON FALLS.

tain its size diminishes; but this is the opposite of what I saw and the camera recorded. Accounts of this phenomenon are, however, so varying, that doubtless its characteristics differ with the changes of temperature, the density of the vapours, and the direction of the air-currents. Main Line

As the shadow departed the mists began to float upwards, revealing a landscape which, by all who have seen it, is unanimously admitted to be amongst the grandest in the world. "No other mountain," wrote Sir Emerson Tennent, "presents the same unobstructed view over land and sea. Around it to the north and east the traveller looks down on the zone of lofty hills that encircle the Kandyan kingdom, whilst to the westward the eye is carried far over undulated plains, threaded by rivers like cords of silver, till in the purple distance the glitter of the sunbeams on the sea marks the line of the Indian Ocean."

Kotagala
4,605 feet

KOTAGALA (111m. 25c.).—Soon after leaving Hatton the railway line passes through the Poolbank tunnel, 614 yards long. About the middle of the tunnel the gradient begins to decline, until at Kotagala station we are seventy-six feet lower than Hatton. After passing Kotagala the loveliness of the scenery increases until it seems to reach its climax as the remarkable beauty of the St. Clair Falls unfolds itself just before we reach Taláwakelé. The falls appear on the left, and some vigilance is required to obtain a good view owing to the recent growth of trees. The passenger who alights at Taláwakelé should not fail to visit these falls, which can be reached by walking to the 19½ mile post on the Nawalapitiya road. Two miles farther on the same winding road one of the most beautiful landscapes in Ceylon is to be found, where, at an abrupt corner of the road, another cataract, the Devon Falls, bursts upon the sight. No photograph can do it justice; the charm of the view is in the setting of the waterfall with its steep and rugged background of rock, and the estates at various elevations towering above it, while the more distant ridges one by one recede till the farthermost is lost in rolling vapours. There are here five miles of road that present some exquisite landscapes seldom seen by the visitor, who is usually pushing on with all speed to Nuwara Eliya.

Taláwakelé
3,932 feet

TALÁWAKELÉ (115m. 65c.).—Taláwakelé is an important station of Dimbula, the largest of all the tea districts. The little town itself has a population of about 1,500, and includes amongst its local manufactures the various kinds of machinery used in the manufacture of tea and the preparation of rubber. Some idea of its business may be gauged from the fact that about twenty million pounds of tea are despatched annually from Taláwakelé station alone. Local accommodation for

Main Line *Dimbula* travellers is good. The rest-house, five minutes' walk from the station, has three bedrooms and stabling for three horses, good food being procurable without previously ordering. The divisions of Lindula and Agrapatana are served by mail coaches in which passengers can travel, and private carriages may be obtained at moderate rates of hire. The whole district is well served with means of communication; the railway runs right through it, winding about its mountain sides for twenty miles, and reaching the elevation of five thousand feet; while splendid roads penetrate its various divisions. One of these, Agra-*Agrapatana* patana, is second to none for its perfect combination of all the characteristics of climate and soil that have been found suitable for the production of the highest class of Ceylon tea. It has indeed a perfect tea-climate; and the formation of the hills ensures immunity from damage by wind, which in many districts is a danger that has to be provided against by the growth of extensive belts of grevilleas and gums for shelter. I do not say that none are necessary in Agrapatana, but fewer than in more exposed country. The climate of Dimbula, especially in the Lindula and Agrapatana divisions, is as near perfection as need be desired. Its average shade temperature is about 65° Fahr., and it may be said that the variation is from 55° to 70°. The rainfall is about one hundred inches for the year, and is fairly distributed. After giving warning by the gradual increase in the density of the vapours, it descends in true tropical fashion, but with long intervals of sunshine between the storms.

To visit Agrapatana we leave the railway at Taláwakelé, where a good road passes through Lindula for about five miles, and thence for twelve miles through the Agra district.

Taláwakelé Bazaar But first of all Taláwakelé Bazaar will arrest attention; for it is one of the liveliest of native trading quarters. Here the labourers, men, women, and children, of a hundred estates, are supplied with their luxuries, which consist chiefly of trinkets, sweets, curry stuffs, and cloths of many colours which, without any tailoring, serve them as wearing apparel. Here, too, the native rice-contractors have their stores, which are of no small importance in a country where the soil is cultivated only for the production of luxury for exportation, and the food of the labourer is an imported article. We notice also in this busy native town long rows of sheds and stations for the hundreds of humped bulls that do the work of transport. Loads of tea are always to be seen in course of transit to the railway, drawn by these fine beasts.

Through the Agra district flows the Agra Oya, the longest feeder of the Mahaweliganga (the great sandy river), whose acquaintance we made at Peradeniya. This tributary takes its

615. ST. CLAIR FALLS.

616. THE AGRA OYA.

617. THE CANGANY AND HIS CHILDREN.

rise at Kirigalpotta, a mountain reaching an altitude of 7,732 feet, near the Horton plains. As we wend our way round the hillsides it is always present, meandering close at hand in the valley beneath. In flood it is a roaring torrent, but after the rains have subsided it becomes a picturesque and shallow river flowing amongst the thousands of massive boulders of granite that have during long ages of time become detached from the mountains and rolled into its bed.

Main Line *Agrapatana*

The Agra Oya

Our little picture gives a glimpse of this river and the tea estates which lie upon its banks. Here we see a factory on some spot where the presence of the stream is a valuable asset in providing power to supplement steam; there we notice a bungalow upon some site chosen for its beautiful aspect; and as we drive along the well-made metalled road we notice that every acre, with the exception of some patanas, or grass lands, from which the district derives its name, is well covered with tea plants, looking unmistakably healthy, and evidencing the perfect "tea-climate" to which we have made reference.

Tea Planting

For a short description of the tea industry we can choose no more suitable spot than this, or one more convenient to the traveller who desires to use this book for the purpose of gleaning information about the various districts through which he is passing by rail. We will first take in its order the daily round of the planter's life. To him the adage "Early to bed and early to rise" is something more than a copy-book headline. He rises at early dawn, which in this country varies only some minutes throughout the year, and at 6 a.m. attends the muster of all the coolies employed on the estate. These comprise men, women, and children of about eleven years and upwards, who assemble in gangs near the factory or other convenient spot. Each gang is in charge of a cangany or taskmaster, who superintends the work of the labourers, chastises them for their shortcomings, and looks after their finances, not always disinterestedly. The cangany plays an important part not only in the management of the labourers, but also in their supply, and we shall have more to say about him later. The conductor, too, is another official who puts in an appearance and holds an even more important position. He is the superintendent's right-hand man in the fields; he understands the art of cultivation and looks after the various gangs. The tea-maker who superintends the work inside the factory is also there; for work in every department begins with the break of day. All appear as if by magic at the blast of a horn or the sound of a tom-tom. The superintendent arrives on the scene, counts them, and assigns them in gangs to various work; some to plucking, others to pruning, weeding, and clearing surface drains. He then recounts them and enters the number assigned

The cangany

Main Line Tea Planting

to each work, in order that he may be able to check them at the end of the day. Early tea, that simple term used in Ceylon to denote the Indian *chota hazari* or little breakfast, is the next item in the superintendent's programme, and he returns to his bungalow for this repast. The factory is next visited, and everything there being found satisfactory he proceeds to the fields and inspects the work of the pluckers. Here he walks carefully along the lines of women and children who are plucking the young grown leaves.

Plucking

In our picture may be seen some pluckers at work. The baskets, which they carry suspended by ropes from their heads and into which they cast the leaves over their shoulders, hold about fourteen pounds weight when full. At the end of each row of trees is placed a large transport basket, into which the leaves are emptied from time to time as the baskets become full. Women are preferred to men for this work, and earn as much as twenty-five cents, or about fourpence a day. They are not always the wives of the male coolies of the estate; many of them come over from India attracted by the high rate of wages above mentioned. They look very picturesque while standing intent upon their work among the bushes, with their fine glossy hair and dreamy black eyes, their ears, necks, arms, and ankles adorned with silver ornaments, and their gay cloths of many colours falling in graceful folds. To such an extent does practice quicken the action of eye, brain, and finger, that it is difficult for the uninitiated to believe how carefully chosen is each leaf or shoot that falls into the basket. Plucking is a most important branch of the tea-planter's business, and requires careful teaching and constant supervision. Only the young and succulent leaves can be used in the manufacture, and the younger the leaf the finer the quality of the tea; so that if a specially delicate quality is desired, only the bud and two extreme leaves of each shoot will be taken; whereas if a large yield is wanted, as many as four leaves may be plucked from the top of the shoot downwards, but with the result of a proportionately poorer quality of the manufactured article. There are many other points in the art of tea plucking that require care and judgment, as, for instance, the eye or bud in the axil of the leaf plucked must be left uninjured on the branch; and where special grades of tea are required the selection of particular leaves is of the utmost importance.

Weeding

Although a tea estate has no hedgerows or such visible boundaries, it is nevertheless divided into fields for convenience of treatment, and each field is visited in turn by the superintendent. Weeding is very effectively and thoroughly carried out. It would astonish farmers in the Old Country to hear that in Ceylon the tea fields are weeded on contract at the

618. A TRIO OF PLUCKERS

619. THE MERCILESS OPERATION OF DISMEMBERMENT.

Main Line Tea Planting

rate of about one shilling and fourpence for each acre per month, and that upon this system they are kept almost entirely free from weeds and grass. Indeed, it may be said that the tea gardens of Ceylon are kept far cleaner than most of the flower gardens of England.

Pruning

If left to Nature the tea plant will grow to the height of about twenty feet, with a circumference of about the same; but the art of the planter keeps it down to about three feet by constant prunings. After a year or two of plucking the plant naturally loses the vitality requisite to send forth abundance of new shoots; it then undergoes the merciless operation of dismemberment; its branches are lopped off to such an extent that it looks utterly ruined. But, as though its vital parts had appreciated the rest, it bursts forth with renewed vigour, and in a very few weeks is ready for the ordeal of another year's constant plucking. It is the practice in some cases to prune somewhat lightly every year and in others to apply a heavier pruning biennially.

But we are anticipating, and it will perhaps be better to explain the treatment of the plant in its earliest stages of growth. It is planted in the fields either as seed or in the form of young plants taken from a nursery. Each plant is allotted twelve square feet of surface soil, and thus we may say that a fully-planted acre contains 3,630 plants. An important consideration in planting out the young seedlings which are raised in the nursery is the "lining" or placing them so that each may obtain the fullest exposure to the sun, in order that when they reach maturity the plucking surface, which wholly depends upon the sun's influence, may be as great as possible. Opinions differ as to the age at which plucking may begin, but it depends greatly upon the elevation of the estate above sea-level, the growth being naturally less rapid in the cooler regions of higher altitude. We may, however, say roughly that in the low country, from sea-level to two thousand feet, tea plants will mature for plucking in two years, and upon the higher lands in four years. But about a year before the plant thus comes into bearing for purposes of tea manufacture it is cut down to about nine inches or a foot from the ground; and again the same operation is performed two inches higher than the first cutting a couple of months before plucking begins. The plant is now plucked regularly every eight or nine days for two years, when it is again cut down to a couple of inches above the last cut. It will be seen from the foregoing remarks that in the matter of pruning the younger bushes are treated somewhat differently from the older ones, inasmuch as the young ones are allowed to retain a larger proportion of their recent growth.

The amateur who tries his prentice hand with the pruning knife will be surprised at the hard labour of the task and the discomfort of the stooping attitude that must be adopted ; and when it is considered that a field of about fifty acres contains some two hundred thousand bushes the amount of toil involved will become apparent. Of course male coolies only are employed at this work, and they become so remarkably dexterous that what seems to the novice a task of great exertion becomes to them one of comparative ease.

The branches which are lopped off in the process of pruning are for the most part left where they fall ; but as many fall into and obstruct the surface drains it is necessary to put on coolies to clear these out. A space of about six feet on either side of the drain is kept entirely free, so that there may be no impediment to the flow of the surface water. It is, however, considered advisable, in seasons of much blight, to bury or burn the prunings, and this method has recently been very extensively adopted.

Sorting

It is now about ten o'clock and the baskets of the most dexterous pluckers should be nearly full. The superintendent therefore returns to them and notes against their names the weight of leaf plucked by each, after which the baskets are emptied and the leaf conveyed to the factory. This operation is repeated two or three times in the course of the day. At four o'clock the pluckers cease work and carry off their baskets to the factory, where they sort over the leaf upon mats spread on the ground, as shown in our picture, and cast out any very coarse leaf that may have been accidentally plucked. The number of pounds plucked by each coolie is again entered in the check roll against his or her name, and then the sum of each plucker's efforts passes before the eye of the superintendent before the coolies are dismissed; and woe betide him, or her, who has not a goodly weight accounted for. Laziness thus detected brings a fine of half pay and in many cases a taste of the cangany's stick.

But we were describing the daily round of the superintendent, and at present we have not pursued it beyond the early morning visits to various kinds of field work. Some four hours spent in this occupation in the pure mountain air, upon the rocky steeps that we have described, induce a fairly healthy appetite for food and drink, and the next consideration is therefore the inner man. The planter returns to his bungalow for breakfast at about eleven, and generally spends the afternoon in attention to correspondence. At four the sound of the tom-tom, horn, or whistle, according to the custom of the estate, summons the coolies from the fields to the muster ground, where the superintendent now marks them down in

620. SORTING THE LEAVES.

621. WITHERING THE LEAF.

the check-roll for their day's pay. In case of bad or insufficient work the offender is marked down as "sick," which means no pay at all for that day; or he gets what is termed "half a name," which means half pay. Now they depart to their dwellings, which are called "lines." A coolie line is usually a long building of one storey only, divided into a large number of compartments. Each compartment accommodates about four coolies, and it is obvious that they do not rejoice in the luxury of much space; but their ideas of comfort are not ours, and they are better pleased to lie huddled together upon the mud floors of these tiny hovels than to occupy superior apartments. Their lot does not call for pity or sympathy, for in many respects they are a favoured class.

Main Line Tea Planting

Coolie lines

The factory

We have now dealt with a day's field-work: we have seen how the raw material is obtained; but we have still to examine the various processes by which it is converted into the manufactured article. For this purpose we visit the factory. Here the green leaf undergoes four distinct processes, known as withering, rolling, fermenting, and firing. We will take these in their order, and first as to withering:

Withering

Let us deal with the green leaf that has been plucked on Monday and brought to the factory as before described. It is received by the tea maker, who ascertains its net weight, which he enters in a book. It is then passed on to an upper storey, where it is spread thinly on shelves of jute hessian and left to wither. Our illustration of this process will give a better idea of the shelves and the method of spreading the leaves than many words of description. These shelves are sometimes made of wire instead of jute, but jute hessian very loosely woven so that the air can pass freely through it is mostly used for this purpose. Successful withering depends very much on good light, warm temperature, and a dry atmosphere. The last named is often the most difficult to obtain, and upon wet dull days it has to be produced by artificial means. In fair weather the leaf will wither naturally in about eighteen or twenty hours, but as the weather and climates vary in different districts there can be no time rule to guide the tea maker. When it is explained that the object of withering the leaf is to allow the sap and other moisture to evaporate until the leaf assumes a particular degree of softness and flaccidity, which renders it susceptible to a good twist by the roller in the next process, it will be realised how important a thing it is for the tea maker to judge of the exact moment when these conditions have been reached and the withering must terminate.

The leaf, being withered to this exact degree, is swept together and conveyed to the lower floor by means of a shoot. Here it is put into a machine called a roller. The object of

Main Line Tea Planting

Rolling

rolling is to squeeze out the tannin and any moisture left over after the withering and to give the leaf a good twist. It is difficult to describe a tea roller, or to illustrate its effective parts by a photograph of the complete machine in working; our illustration should, however, assist us to understand it sufficiently with the following explanation: The lower part may be regarded as a table with cylindrical ribs attached to its surface and a trap door in the centre. Suspended above this table is a smaller surface opposed to it, and the two surfaces are moved in contrary directions by a crank with an eccentric motion. The upper surface is open in the centre, and extending upwards from the opening is a funnel or box to receive the withered leaf, which being therein placed the two surfaces are set in motion by steam or other power, and the leaf is thus rolled and twisted between the two surfaces. The lid of the funnel or box is gradually screwed down as rolling proceeds and in this way the pressure upon the leaf is regulated. The appearance of the leaf or "roll," as it is technically termed, when taken out of the roller is a mess of mashy lumps.

The roll-breaker

It is next put through a roll-breaker, which not only breaks up the balls or lumps into which the leaves have formed but sifts the small and fine leaf through a wire mesh on to a cloth placed below to receive it. The roll-breaker operates on the leaf by means of rapidly revolving shafts to which are attached iron forks that beat against the balls as they are cast into the funnel. It is by the use of rolling machinery that Ceylon tea is kept pure and free from the dirt which finds its way into the teas of China, where the operation is performed by the hands of the bland but unwashed Ah Sin.

Fermenting

The leaf is next spread out in wooden frames, and having been covered by wet cloths is allowed to ferment until it attains a bright copper tint such as the infused leaves have in the tea-pot; or at least should have, for the brighter they appear the better the tea. The rolling process, by breaking the cells of the leaf, induces fermentation, which is a very necessary stage of the manufacture, the character of the tea when made depending greatly on the degree to which fermentation is allowed to continue. When the commodity known as green tea is required, the fermentation is checked at once so that no change of colour may take place; but to produce black tea the process must be carried on for a considerable time, the sufficiency of which is determined by the smell and appearance of the leaf—points that require considerable experience and care, since over-fermentation entirely spoils the quality.*

* In the Kelani Valley and other districts of the low country where the climate is much hotter, very little fermenting is necessary. The leaves are spread out thinly for a short time and firing may then be proceeded with.

622. ROLLING THE LEAF.

623. SIFTING THE MANUFACTURED TEA.

Main Line Tea Planting

Desiccating

Fermentation being complete, the tea is now transferred to the apparatus known as the desiccator, where it undergoes the process known as firing. The fermented leaf is spread thinly upon wire trays, which are pushed one after the other into this machine, where a current of hot air from 210° to 220° Fahr. is made to pass through them. The tea emerges from the desiccator perfectly dry and brittle, and of a black colour. It is now completely manufactured. The tea maker next weighs it and enters the amount of "made tea" against the leaf which he received on Monday, and it should be found to be lighter by 76 per cent. The actual ratio of green leaf to "made tea" works out at about 4,200 lbs. of green leaf to 1,000 lbs. of manufactured tea.

Monday's plucking, which has now by Tuesday night been converted into tea, is placed into bins, with wire meshed lids, to cool, and on Wednesday morning it goes through the process of sifting, which sorts it up into the various grades known commercially as Broken Orange Pekoe, Orange Pekoe, Pekoe, Souchong, and Dust, all of which terms are of Chinese origin, and refer to some characteristic of the sort of tea they represent.

Sifting

The sifter is a machine consisting of a series of sieves one above the other in the form of sloping trays with wire meshes. The top tray has a mesh large enough to admit all but the coarsest leaf; the mesh of the second one is somewhat smaller, and the third and fourth decrease in like manner. This sequence of meshes, varying in their apertures, is designed to allow the tea to practically sift itself, inasmuch as each sieve arrests a particular grade, the smallest leaf falling through all the sieves. These sieves or trays are made to oscillate at a very high rate of speed, the power being supplied from the factory engine. It will be seen from our illustration that the sifter automatically ejects the various grades by means of spouts from which it falls into chests.

Golden Tips

There is yet something more to be said about the tea as it comes from the sifter. The smallest "leaf" which finds its way to the bottom of the sifter is known as "tea dust." It makes good tea; but the *crême de la crême* of Ceylon tea is that which is arrested by the fourth sieve, known commercially as Broken Orange Pekoe. It is a fine and small tea, consisting to a great extent of young tips which look like little chips of wood. These tips not only give the tea a good appearance, but they add greatly to its strength and flavour when infused, as they are the essence of the leaf. Alone they would be far too strong for the tea-pot, but sometimes they have been separated from the other leaves and sold as pure golden tips. They may be separated by throwing the tea against a big sheet

of jute-hessian, to which the tips adhere and the remainder falls to the ground.

The Broken Orange Pekoe travels along the lowest tray till it reaches the end of the machine, where it falls into its box, from which it is removed, weighed again, and transferred to bins reserved for its special grade. The other grades, Orange Pekoe, Pekoe, and Souchong, are all treated in like manner, each falling from the sifter into its special box. The tea maker enters in the factory book the weight of each grade after sifting, and checks it by the aggregate weight entered before sifting.

The different grades are day by day stored away in their separate bins, until there is enough to make what is technically known as a "break," which means a sufficient quantity to place on the market—say 6,000 lbs. and upwards.

Bulking

The next operation is "bulking," a process simple enough, but of very real importance. The whole contents of the bins of one grade are thrown out and moved by scoops or shovels until they become so thoroughly mixed that one pound of tea is quite certain to be equal to another in flavour and appearance. This bulking is necessary to ensure a uniformity of quality throughout a grade of tea which has been plucked and made on different days. The term "factory bulked," when marked upon the chests in which the tea is packed for shipment, indicates that the above operations have taken place, and is a guarantee of uniform quality. It is imperative that the planter should give most careful attention to this matter, as buyers are entitled to reject any break that does not prove to be evenly bulked; and, moreover, teas discovered to be unevenly bulked when they arrive in the London customs are liable to be rebulked at the expense of the grower before removal.

Packing

Packing is the next operation. Each chest is lined with lead, and weighed carefully with its little packet of hoop iron and nails necessary for finally securing the lid. The gross weight of each is noted, and filling then commences. This is generally done by machinery. The chest is placed on a platform which oscillates and revolves at about two thousand five hundred revolutions a minute; the tea being poured in is thus shaken so that the utmost capacity of the chest is utilised. All this is done so accurately that the full chest contains its allotted net weight to an ounce. A sheet of lead is now placed on the top and soldered down, thus securing the contents from air or moisture. The lids now being nailed on and the hoop iron attached, the chests are ready for the final operation of marking with the estate name, the grade, and the gross and net weight, after which they are ready for despatch to the tea market.

624. FILLING CHESTS WITH TEA FOR SHIPMENT.

625. DIMBULA FROM NANU OYA.

626. A DIMBULA TEA ESTATE AND FACTORY

That tea planting is an active and busy life will be gathered from the foregoing sketch of the daily round, and it may not be untrue to say that the planter as a rule works hard. Perhaps it is equally true that he plays harder. In this and many other districts life is by no means all work, nor does it mean, as it used to do in the early coffee days, banishment from the amenities of social life. Each district has its sporting, social, and athletic clubs, and cricket, football, and hockey grounds, while some have also their racecourse. **Main Line** *Dimbula*

We take train again at Taláwakelé, and after a mile or two a distant view of the beautiful Devon Falls is noticed. An interesting feature of this part of the journey is the curious serpentine winding of the line. In one place to advance a single furlong it takes a curve of nearly a mile in length, tracing the outline of a huge soda-water bottle, and rising meanwhile ninety feet. The windings necessary to reach the Great Western mountains now become so compressed that to accomplish the distance of about one mile direct the train traverses six miles of railway in a fashion so circuitous that a straight line drawn from a certain point would cross the rails nine times.

Watagoda (120m. 9c.).—Watagoda station has no feature of special interest beyond its usefulness in receiving and despatching the produce of the important districts which it serves; but as we reach it, having ascended to four hundred feet above Taláwakelé, the atmosphere becomes so crisp and refreshing that it is difficult to realise the latitude of our position within six degrees of the equator. The line now gradually ascends upon the steep sides of the Great Western range, and approaches Nanuoya, with sensational crossings upon girders laid from rock to rock over the clefts of the mountains, affording magnificent views of the Dimbula district and of Adam's Peak, twenty-five miles distant, and upwards of seven thousand feet above sea-level. The lovely purple glow that softly lights the distant ridges in the early morn lends an additional charm to the return journey begun at daybreak. **Watagoda** *4,400 feet*

Nanuoya (128m. 6c.).—Nanuoya is the junction for the Nuwara Eliya and Udapussellawa lines. The railway facilities are very complete and convenient, including waiting, dressing, and refreshment rooms. Passengers travelling from Bandarawela can order their meals by telegraph free of cost. **Nanuoya** *5,291 feet*

We shall for the purpose of our description continue upon the main line to the terminus of Bandarawela, afterwards returning to the narrow gauge line which serves Nuwara Eliya.

From Nanuoya the main line gradually ascends a thousand more feet in the next nine miles, the scenery changing from

Main Line cultivated tea estates to stretches of primeval forest interspersed with patanas or grass lands. The temperature becomes cold and the vegetation, although never leafless, appears stunted as compared with the luxuriance of the lower valleys. On the opposing slopes of a magnificent gorge the Dambagastalawa waterfalls dashing forth in the midst of dense forest will be noticed from the train.

Ambawela *6,061 feet*

AMBAWELA (137m. 8c.).—Ambawela station serves the New Gallway estates five miles distant ; but is far from any town or village. Vegetables of every kind that flourish in temperate climates do well here and are cultivated for the Colombo market and the requirements of the passenger steamships. Among the animals that inhabit the forests are the elk, the leopard, and the elephant.

Pattipola *6,241 feet*

PATTIPOLA (139m. 6c.).—Here the highest point of the main line is reached. This station interests us as being a convenient point from which to start on a walking excursion to the Horton Plains (six miles). It is not the nearest station to the plains ; but from it the path is easier than from Ohiya. Moreover there is a comfortable rest-house at Pattipola where we can stay in case of missing a train. Horton Plains will presently be described ; but first some reference must be made to the unique natural features of the spot we have now reached. At Pattipola there is but a wall of rock, the crest of a mountain, between us and a province totally different in physical aspect and in climate. The railway pierces the rock, and as we emerge there is suddenly spread before us the grandest panorama in Ceylon, a vast mountain ledge of rolling downs, six hundred square miles in extent, forming an arena to the lofty blue mountains that surround it. It is the province of Uva. The transition is instantaneous, and the spectacle startling, especially if, as often happens, we have been enveloped in damp mists in our approach to the tunnel. The phenomenon is most striking in the south-west monsoon when the prevailing weather on the west side of the dividing range is wet, misty and cold, while on the eastern side the whole plains are ablaze with sunshine, and the air is crisp and dry. It is even possible to stand on the crest of the mountain through which the tunnel passes and see the storms of the west being held back from the bracing air and sunshine of the east by the dividing ranges. The existence of these two distinct and separate climates is due to the action of the monsoons in connection with the peculiar formation of the mountain system. The astonishing effect is not limited to this neighbourhood, but extends to all the ranges which divide the province of Uva from the west. Thus it frequently happens that when Nuwara

A startling spectacle

627. A GORGE OF THE UVA DOWNS.

628. OHIYA RAILWAY STATION.

629. UVA UNDER ITS RAINY MANTLE.

Eliya is wet, a clear sky and sunshine may be enjoyed by an hour's drive into Uva, and *vice versâ*, for Uva is frequently under its rainy mantle during the north-east monsoon. Some beautiful effects are produced by this peculiar combination of phenomena in the graceful forms evolved from the mists as they roll onward and gather in dense masses above the crests of the mountain barriers that protect the sunny plains. **Main Line**

OHIYA (143m. 33c.).—Ohiya, which we illustrate in plate 628, is one of the most picturesque stations on this line; but its beauty is of a character reminiscent of Cornwall rather than the tropics, for here we see English flowers in great variety and abundance, and no sign of the flora which distinguishes the lower elevations. About a thousand feet above Ohiya lie the Horton Plains, which may be reached in an hour and a half by a precipitous path through the forest. This extensive table-land, seven thousand feet above sea level, was until the introduction of the railway so exempt from human interference that the elk, red deer, wild boar, and leopard dwelt there in great numbers, and the sportsman of Ceylon could always depend on a good bag. The old rest-house was the only building for fifteen miles, and it was chiefly used for hunting and shooting parties. **Ohiya** *5,902 feet* *Horton Plains*

The famous abyss known as The World's End also attracts a number of travellers. This merits a few lines of description. The southern portion of the great table-land ends so abruptly as to give the sensation of having literally arrived at the end of the world. The traveller comes upon this suddenly when emerging from the forest, and the effect is startling in the extreme. One may stand at the brink of the precipice and gaze straight down the sheer side of the mountain upon another world five thousand feet below. Here is an atmosphere bracing and cold; there lie the steaming plains of the low country. So great is the distance of the plantations, rivers, bungalows, and forests, that only by the aid of a telescope can the nature of any particular object be determined. Few human eyes looked across that marvellous abyss until quite recent years; but with the facilities now offered by the railway it is becoming a more frequented spot. Although the leopard may have deserted his old haunt and the herds of elephants betaken themselves to quieter regions undisturbed by the iron horse, the same weird forests, with their dense undergrowth of masses of nelu scrub, the same magnificent landscapes and the impressive scene at the World's End are there unaltered. The trees, which look so old and undisturbed with their rich long beards of variegated moss, appeared to be dwarfed by the cold of their lofty and exposed situation. *The World's End*

Main Line

Wild flowers, orchids, and ferns always render the scene fairy-like in the sunshine, but it is when the nelu is in blossom that these highland forests transcend in beauty almost every other part of Ceylon. This lovely flowering shrub, of the *Strobilanthes* family, is the chief undergrowth in these forests, and the species number as many as twenty-seven, some of which grow only in the drier parts of the country, but about twenty of them favour those forests with a considerable rainfall. Some are delicate and small, others have thick cane stems and grow to a great height. The blossoms cluster round the joints of their stems, and display great variety of colour—blue, purple, red, white, and the parti-coloured crimson and white. The blossoming is so profuse that the plant takes some years to recover, and it is therefore seldom that these high jungles are seen in their fullest glory. The fragrance of the atmosphere is no less remarkable than the beauty of the scene.

Haputale
4,765 feet

HAPUTALE (153m. 43c.).—From Ohiya the railway gradually descends amidst a multitude of broken cliffs and rocky ravines and through a series of short tunnels until Haputale is reached. This place should be visited by the traveller, if only for the magnificent view to be obtained of the low country. On a clear day the lowlands are visible right away to the south coast. There is usually considerable haze over wooded and undulated lands in the far distance; but even this is beautiful, and lends a lovely blue tint to the whole scene.

To the south of Haputale lies an important planting district possessing an almost perfect climate and lovely scenery. The visitor, who will find the accommodation at the rest-house sufficient for his needs, should explore the outlying districts of Koslande and Haldamulla.

Diyatalawa
4,367 feet

DIYATALAWA (156m. 76c.).—Diyatalawa is famous as the place where five thousand of the Boer prisoners-of-war were encamped for two years. A considerable number of the buildings erected for their accommodation are still in use for military purposes, the camp being used as a sanatorium for regular troops and a training ground for the volunteers.

Bandarawela
4,036 feet

BANDARAWELA (160m. 58c.).—Bandarawela is the terminus of the main line. Upon arrival here the visitor is generally eager to admit that upon no other railway journey has he experienced scenes so varied and interesting as those afforded by this journey from Colombo to Bandarawela. The railway now renders the choice of climate to which we have previously referred available at all seasons. There is a good hotel at Bandarawela, and the enervated resident of the lowlands can at all times make sure of enjoying fine invigorating air in a few hours, choosing Uva when Nuwara Eliya is wet, and *vice versâ*.

630. HAPUTALE RAILWAY STATION.

631. VIEW FROM HAPUTALE LOOKING TO TOTAPELLA.

632. BADULLA AT THE FOOT OF NAMUNAKULA.

The principal mountains which enclose the great stretch of rolling downs, which we have seen upon our journey down from Ohiya, surveying them from the left, are Hakgalla, Pidurutallagalla, the Udapussellawa and Kandapola ranges, and Namunakula. **Main Line**

Many pleasant excursions are open to the visitor from Bandarawela, descriptions of which we have not space to include here. We must, however, make some reference to one of the most charming towns of Ceylon, that lies in a lovely valley at the foot of the noble Namunakula—Badulla, the capital of the province and the seat of the Government Agent. Between Bandarawela and Badulla there is a regular coach service, which makes the journey quite practicable for the visitor. The journey of seventeen miles will be found interesting mainly on account of the flourishing tea estates through which we pass and the rice fields which fill the valley for the last four or five miles. Arriving at Badulla, in consequence of our having descended from an elevation of four thousand to about two thousand feet, the climate will be found much warmer. The lower elevation favours tropical verdure, and we see in Badulla the beautiful trees and palms that we miss in the arena of the *patanas* of Uva. Upon entering the town the traveller is impressed by the architectural features and the substantial appearance of the public buildings, the fine trees by which the broad roads are everywhere shaded, and the general well-kept air of the place. A river, whose banks are clothed with beautiful vegetation, almost encircles the town and supplies the *elas* which irrigate vast stretches of paddy fields. After pursuing a course which contributes greatly to the agricultural utility as well as to the charm of the scenery, the waters flow through a narrow gorge and over a precipitous rock to form the exquisite Dunhinda Falls. *Badulla*

The judge's bungalow will be first noticed on a knoll to the right, and as we proceed the remarkably fine Hospital comes into view on the left. Next we pass the market, which is an ornamental as well as a very useful institution. Here we notice a plentiful supply of fine fruit, suggesting at once that we are in a fruit-growing district. Indeed, we soon find this to be the case; for nowhere do we get better pineapples and oranges than are spread before us in abundance at the rest-house. If it be the season for this fruit the pineapples, eighteen inches in circumference and of unequalled flavour, will be remembered by the traveller when other details of his visit have long faded from his mind. From the market extends one of the most beautiful avenues of Inga Saman, or rain trees, that can be found anywhere.

On the right of the avenue is an extensive grassy bank

Main Line *Badulla*

over which a grand view of Namunakula can be seen, his lofty brow frequently enshrouded in mist, as in our picture in plate 632. On the left of the avenue we notice several imposing buildings, including the District Court, the Police Barracks, and the Kachcheri, or seat of provincial government. The last-named is on the site of the old star fort, the earthworks of which still remain. In earlier times the palace of the Prince of Uva is said to have stood there.

The province is administered by the Government Agent and his staff from the Kachcheri. The area is 3,725 square miles, and the population about 160,000 Sinhalese. For convenience of administration it is formed into seven divisions, each being placed under the care of a Ratémahatmaya.

There is an estate population of immigrant Tamils to the number of about 35,000. These are mostly employed on the estates of the British planters which cover the mountains of the Madulsima, Monaragala, and Haputale ranges. These estates, about two hundred in number, are the principal contributors to the general prosperity of the province, and to them Badulla owes its rise from an insignificant village to a thriving and beautiful town.

A remarkable tomb

A memorial of touching interest is to be seen in the old cemetery at Badulla—the tomb of Mrs. Wilson, wife of the Assistant Government Agent, Sylvester Douglas Wilson, who was killed in the rebellion of 1817. It will be noticed that a bo tree, *Ficus religiosa*, has here almost completely enfolded the tomb, holding it firmly and securely in its embrace. Not a stone can be removed without cutting the tree. Even the inscribed tablet at the end of the tomb is partly covered; but the tree here is kept trimmed so that the inscription may be seen. This tree is the species of fig which is held in great veneration by the Buddhists. Quite near to the Kachcheri stands the comfortable rest-house with a vista stretching down a fine boulevard in the direction of the Hospital. It is more than an ordinary rest-house both in its accommodation and its cuisine, and might be described as a comfortable little hotel. Beyond this, on the left, is an ornamental fountain, on the right the quarters of the Provincial Engineer, and further on standing in extensive grounds is the Residency, the official abode of the Government Agent of the province. The Town Hall, which serves as a library and reading-room as well as a place for public meetings, and one of the best buildings of the town, is situated near the Residency.

One other feature of this important and progressive town is the botanic gardens. The climate is so perfectly suited for experimental horticulture that it was thought advisable some ten years ago to establish a branch of Peradeniya here. How

633. BADULLA REST-HOUSE.

634. TOMB OF MRS. WILSON EMBRACED BY THE STEM OF THE SACRED BO-TREE.

635. THE NANUOYA PASS BEFORE THE CONSTRUCTION OF THE RAILWAY.

successful this venture has been is evident to anyone who visits the gardens. They are already full of marvels, and form a great attraction to both residents and visitors.

Main Line
Badulla

Adjoining the gardens is the race-course where the "Merrie men of Uva" assemble annually for the Uva Autumn Meet.

In most Eastern towns there is a display of squalor and filth which the Briton who has not been out of his native land can hardly realise; but Badulla is one of the exceptions. Perhaps the situation of the town, with the Baduluoya sweeping almost completely round it, the sloping streets, and the mild and moist climate which causes the vegetation to absorb noxious matter, may contribute to the wholesome appearance; but in addition to these influences there must be some virtue possessed by the inhabitants which is not universally distributed amongst town-dwellers in Ceylon. Our lasting impressions of Badulla will be its well-tended buildings and streets and the beautiful trees by which they are shaded; its luxuriant fruit gardens in the valley of the Baduluoya; its charming race-course and the lovely setting of the town, deeply bordered with the bright green of the paddy fields as seen from the surrounding hills.

THE UDAPUSSELLAWA LINE ITINERARY

Nanuoya
5,291 feet

Passengers for Nuwara Eliya leave the main line trains at Nanuoya and proceed by the narrow-gauge line which passes through Nuwara Eliya to the district of Udapussellawa. The pass by which Nuwara Eliya is reached is one of the most exquisite things in Ceylon, equalled perhaps only by the Ginigathena pass, to which reference has been made on page 198. In traversing its length the line makes a further ascent of one thousand feet in six miles. The curves and windings necessary to accomplish this are the most intricate on the whole railway, and sometimes have a radius of only eighty feet. On the right wall of a deep mountain gorge we ascend amongst the tea bushes of Edinburgh estate, and at length emerge upon a road, which the line shares with the cart traffic for about a mile. In the depths of the defile flows the Nanuoya river, foaming amongst huge boulders of rock that have descended from the sides of the mountains, and bordered by tree ferns innumerable and brilliant trees of the primeval forest which entirely clothe the face of the heights. In this land of no seasons their stages of growth are denoted

636. SHARP CURVE OF THE RAILWAY ABOVE NANUOYA.

637. THE NANUOYA PASS AFTER THE ADDITION OF THE RAILWAY.

by the varying tints of scarlet, gold, crimson, sallow green, and, most striking of all, a rich claret colour, the chief glory of the keena tree. Here is no leafless winter, although we have reached an altitude where frost is not unknown. None of the plants are deciduous. In such a climate, however, with bright, warm and sunny days following on chilly nights, the lovely ferns which sometimes in the early morn look pitiable with their blackened fronds soon recover their wonted hues. In plate 636 we see one of the sharp curves of the railway to which we have referred, and in plate 637 we see the road and railway together. How far the æsthetic qualities of this scene have suffered from the utilitarian operations of railway construction may be judged by comparison of plates 635 and 637, the latter representing the view before the introduction of the iron horse. Here the railway leaves the cart road and enters an enchanting glen embellished with pools and bordered by receding hills down whose slopes the waters of twin cataracts are dashing in headlong course. We cross the waters where they reach the glen, and passing through a deep cutting come out upon the plain of Nuwara Eliya, which the railway crosses, reaching the station on the eastern side.

Udapussellawa Line

Nuwara Eliya
6,198 feet

Nuwara Eliya (6m. 45c.) is well equipped with hotels and boarding-houses. The Grand Hotel is in a central position on the west side of the plain overlooking the golf links and public gardens; the New Keena Hotel, on the same side, is near the United Club, croquet and tennis grounds, and the race-course; and the St. Andrews Hotel is beautifully situated at the north end of the plain commanding a fine view of the whole station. Amongst boarding-houses, Carlton House, under Mrs. Edley, has a good reputation. In addition to the accommodation thus afforded, furnished bungalows for families making a prolonged visit are usually available.

Local accommodation

There is probably no other place in the world that possesses such a remarkable combination of attractions as Nuwara Eliya. This fact should be noted not only by the large army of wanderers who annually flee from the rigours of winter in northern latitudes, but also by the enfeebled residents of the Indian plains, for whom this unique retreat with its health-giving properties should have an irresistible attraction. Nuwara Eliya has a special recommendation which gives it the palm over all other health resorts. Here we can enjoy the purest and most invigorating air, with a temperature best suited to the health of Europeans, and yet behold a luxuriant tropical country at our feet. We can experience the change from a glorious bright day to a cold Scotch mist, and yet, if we choose, we can leave the moist atmosphere and leaden sky at will, and by an hour's walk reach dry hills and sunny plains.

Udapussellawa Line Nuwara Eliya

A clear idea of the situation of this favoured spot can best be gained by regarding the highlands of Ceylon as one huge upheaval, having an area of about 4,000 square miles, with an irregular surface of hills and peaks of varying height, deep ravines and grassy plains, dense forests and open valleys; a dozen distinct climates, each with its special characteristics of animal and vegetable life, from the lofty palms and gorgeous flowering shrubs of the lower elevations to the hardwood trees and English flowers of the highest; from the steaming haunts of the bear and buffalo to the cool regions beloved of the elk and elephant. There are choice of climate and choice of scenery to suit any constitution and to gratify every taste; the wildest rugged country and the sweetest undulating plains; wild sport for the daring, golf-links and trout-fishing for quieter spirits, and a new world withal for those who need a complete change from familiar scenes.

Attractions to visitors

From the base of this mighty upheaval rise abruptly the four extensive ledges which we observed from the sea, at different elevations, and a number of lofty mountains, some of which reach the height of 5,000 to 8,000 feet above sea-level. The highest, called Pidurutallagalla, reaches 8,280 feet, and at the foot of it lies the Nuwara Eliya plain, just 2,000 feet below. Its position is, roughly speaking, in the centre of the highlands and approximately at the highest elevation, o'ertopped by only one of the mountain ledges. What wonder, then, at its pure and unpolluted air and its marvellous effects on the weakened constitutions of denizens of the low country, who find in it a sanatorium for regaining the energies they have lost?

Its situation

Its salubrity

To the newly-arrived visitor nothing is more astonishing than the mental and physical change that he himself experiences. The pale and languid victim of the sultry plains is surprised at the sudden return of his lost appetite and the delightful glow that pervades the system, marking the return of the warm tints of health. A few days effect a still greater change; the muscles become firm, the limbs gain vigour, and, above all, the rising spirits rapidly dispel the clouds of depression and invest existence with new delight. All this is due to the wonderful influence of the pure mountain air. Such was the experience of Sir Samuel Baker, the mighty hunter and explorer, so far back as fifty years ago. After shooting in the lowlands for about a year he was reduced to a mere shadow by an attack of jungle fever. As soon as he was able to endure the journey he was sent by his doctor to Nuwara Eliya. What better testimony of its invigorating influence is needed than this? "A poor and miserable wretch I was upon my arrival at this elevated station, suffering not only from the fever itself, but from the feeling of an exquisite debility that creates an utter

638. THE NEW KEENA HOTEL.

639. THE GOLF CLUB.

640. THE ENTRANCE TO NUWARA ELIYA FROM THE NANUOYA PASS.

hopelessness of the renewal of strength. I was only a fortnight at Nuwara Eliya. The rest-house was the perfection of everything that was dirty and uncomfortable. The toughest possible specimen of a beefsteak, black bread and potatoes, were the choicest and only viands obtainable for an invalid. There was literally nothing else; it was a land of starvation. But the climate! What can I say to describe the wonderful effects of such a pure and unpolluted air? Simply, that at the expiration of a fortnight, in spite of the tough beef and the black bread and potatoes, I was as well and as strong as I ever had been; and in proof of this, I started instanter for another shooting excursion in the interior."

Udapussellawa Line

Nuwara Eliya

Climate

When we remember that Nuwara Eliya is only six degrees north of the equator, and no more than 6,240 feet above the sea, the mean temperature, which is only 57° Fahrenheit, appears extraordinarily low. There is no doubt that this is mainly due to the geographical position of the island. Its moderate dimensions expose it to the full influence of the uniform temperature of the surrounding seas, while it is subject to the direct rays of the sun only twelve hours out of the twenty-four. The intense evaporation by day and the rapid cooling by night are also two important factors in the climatic peculiarities of the island.

Geographical features

Nuwara Eliya is an elliptical mountain valley, the plateau being 6,240 feet above sea-level and about eight miles in circumference. It is surrounded by steep mountain ridges rising to a height varying from a few hundred to two thousand feet above the plain. There are four gaps—that on the north-east leading into the Kotmalé valley, that on the south-east to the province of Uva, that on the west to the Dimbula valley, and that on the east to Kandapolla and Udapussellawa. The tops themselves are for the most part thickly wooded, and still constitute favourite haunts of the leopard and the elk. The plain is charmingly undulated, and forms an admirable playground for both residents and visitors. In this connection it boasts, like so many other places, of the best golf-links out of Scotland, and possesses an excellent race-course.

The bungalows of the residents are mostly built upon grassy knolls at the foot of the mountains, and are surrounded by choice gardens not unfrequently bordered by hedgerows of geraniums. Water of unimpeachable purity flows from the heights over picturesque waterfalls of great beauty. A purling stream babbles through the middle of the valley, finally losing itself in a lake which is surrounded by a well-constructed carriage drive.

The Nuwara season extends from January to May, each month having a fair proportion of fine days, February being

Udapussellawa Line Nuwara Eliya

the finest. On the whole, perhaps, March is the pleasantest. June and July are the only months that should be altogether avoided on account of rain and wind. October is generally very wet. But let it not be supposed that the merits of Nuwara Eliya as a health resort disappear with the fine weather. It is true that during the second half of the year rainy days are prevalent, but the occasional bright spells intervening bring the most glorious days of the year, and the worst that can be said is that during this period it resembles a rather wet summer in the Highlands of Scotland. Moderately warm days, with a Scotch mist, followed by cool evenings that allure to the cheerful fireside of a well-furnished and carpeted bungalow, with intermittent days of sunshine, and a change within easy distance to any temperate climate you may fancy, make up a state of things not to be contemned even by those who are in a position to humour their every whim.

Its season

Nuwara Eliya, indeed, supplies not only the energy needed for vigorous exercise, but provides also, in addition to its sporting facilities, innumerable walks that are unequalled in their attractions. Amongst them, the path to the summit of Pidurutallagalla, 8,300 feet above the level of the sea, deserves especial mention.

Pidurutallagalla

The ascent is easy and the reward great. From no other mountain top in the world can you literally see over a whole island of such extent and beauty as from this. From shore to shore lie out-stretched in every direction forests and plains, mountain ranges interlaced in intricate confusion, masses of verdant patana lands, interspersed with glittering streams: while the stillness of the profound solitude is broken only by the sounds from mountain torrents in their wild rush over the huge boulders in the rocky ravines. It is here, with the accumulated impressions of the whole journey from the coast to the highest point of the highlands fresh in his mind, that the traveller confers on Ceylon the title of "the show place of the universe."

The journey to the top is about four miles, and a very good two and a half hours' walk. The glorious exhilaration of the pure and bracing air encourages residents in Nuwara Eliya to make frequent excursions on this account alone. The prospect varies so much under different atmospheric conditions that every fresh trip is amply rewarded by the ever-changing scenes that meet the gaze, while the cloud studies surpass even those of Alpine countries.

But grandest of all is that beautiful scene which heralds the approach of day. To stand upon the highest point of this sea-girt land, with the shadowed sky above and brooding darkness below, there to watch the rosy-fingered dawn cast her

641. NUWARA ELIYA LAKE.

642. ENTRANCE TO NUWARA ELIYA FROM THE RAMBODDE PASS.

Udapussellawa Line
Nuwara Eliya
Pidurutallagalla

first rays upon the thousand peaks that begin to peep through the snowy mists which yet enshroud the low-lying valleys, is an experience well worth the surrender of a few hours of sleep and an occasional fright at midnight forest sounds which betoken the proximity of some denizen of the jungle. The first glimmer of light reveals snowy masses of mist as far as the eye can scan, right away to the ocean east and west, with lighted peaks peering through the veil resembling laughing islands dotting a sea of foam. Then as the dawn breaks a golden tint gradually appears over the hills, and when the sun bursts over the horizon a rapid transformation takes place. The petrified surf of the mists now begins to move upwards, and reveals with vivid clearness the valleys all fresh from their repose. The dewy leaves of the forest trees and the trails of beautiful moss which cling to their branches glisten with tints of gold, the moistened rocks sparkle with diamonds, and all nature rejoices at the new-born day.

As the sun rises higher the nearer slopes become more distinct, and the distant ranges are clearly visible right away to Adam's Peak. The intermediate range of the Great Western (7,264 feet), five miles west of Nuwara Eliya, and Talankanda range (6,137 feet), dividing the tea-growing districts of Dimbula and Dickoya, are seen most clearly as the rays of the sun gain power.

Nuwara Eliya is lying at our feet. The whole plain glistens with hoar frost or sparkling dew ; the river, like a silver streak, winds its course to the Hakgalla gorge, and for a great distance ranges of forest-clad mountains alternate with waving plains. The nearest range is that called after One Tree Hill, then comes the Elk Plains range, the next is a mountain of the Agra Patana district, and the lofty range in the distance is that of Horton Plains. The tops of all these ranges are clothed with forests, while rolling patanas cover the ridges between.

As we descend in the broadening day we notice the great contrast between the character of the Pidurutallagalla forest and that of the lowlands. Instead of waving palms we see weird trees with gnarled trunks and forked boughs, festooned with long beards of lichen and orange moss. Many of the trunks are clothed with rich green creepers and adorned with the fantastic blooms of native orchids, and parasites innumerable bedeck the upper branches with strangest flowers, while the magnificent *Rhododendron arboreum*, with its great branches and brilliant blossoms, appears everywhere as a common forest tree.

An easy stroll of two miles brings us to the top of Naseby Hill, commanding a wonderful view of the principal peaks of

Udapussellawa Line Nuwara Eliya

the island. On a clear day Adam's Peak and Namunakulakanda are both distinctively visible, although distant from each other forty-seven miles in a direct line. But the chief feature is the charming character of the scenery immediately surrounding the tea plantation which encircles the hill.

On the west the calm waters of the lake reflecting the wooded hills and the lofty mountains recall memories of Ullswater.

Lovers' Leap

On the east is the precipitous shoulder of Pidurutallagalla, known as Lovers' Leap, taking its name from the legend which tells how a Kandyan prince became greatly attached to a maiden of low caste. Upon the fact coming to the King's knowledge, the lovers took to flight, and were pursued by the King's soldiers to the mountain range of Pidurutallagalla. Seeing no hope of escape, they preferred to be united in death rather than in life to be divided, and in sight of their pursuers, locked in a last embrace, leapt from this precipice.

From Naseby we see the best outline of Hakgalla, and obtain many pretty peeps across *patana* and forest in the direction of the Moon Plains. Visitors to Naseby estate are made welcome to the factory, which is a new one and equipped most completely with the latest appliances for the manufacture of tea; and many are the people who, when in the Old Country they sip the cup that cheers, think of the romantic spot where they witnessed the manufacture of the leaf that brews it.

Moon Plains

Beyond Naseby is a pretty drive round the Moon Plains, so called from the number of moonstones found there. The forests are here diversified with *patana* land. The road round the Moon Plains and across these *patanas* brings us to a magnificent ravine, five hundred feet sheer down from the road. This is the most beautifully wooded gorge in the district. We next come upon the Barrack Plains lake, which, owing to the hills that surround it, resembles a loch of the Scotch Highlands.

Rambodde Pass

Before we can be said to have taken a complete survey of the general features of Nuwara Eliya we must take a walk to the top of the northern gap or entrance to the Rambodde pass. It is best for our purpose to walk, because such are the intricate windings of the road that in rapid locomotion our attention is apt to be diverted from the landscape to the dangers of our immediate position. The golf links are first seen on our right, and on the left the delightful grounds of the Governor's residence. Thence we ascend by a steep gradient until the top is reached and the descent to Rambodde begins.

Although the European community is small, it cannot be said that life is in the least degree monotonous to those who are fond of country pursuits. In addition to the wild sport of

643. THE CALM WATERS OF THE LAKE REFLECTING THE WOODED HILLS.

644. A CORNER OF THE GOLF LINKS.

the jungle, there are many distractions, such as cricket, golf, polo, hockey, and lawn-tennis. The lake is full of carp, and trout have been successfully introduced into the neighbouring streams, licences to fish in which are granted for any period. The golf-links are now one of the chief attractions of the place, and are the scene of many exciting contests. There is also a well laid out race-course, and the Jymkhana is quite the event of the year. All Colombo flocks to Nuwara Eliya for the races, and the sporting fever extends even to the ladies, who vie with one another in the latest Parisian confections. Every bungalow, hotel, and club is taxed to its utmost capacity. Many who cannot find accommodation ride daily into the station, distances of twenty and even thirty miles not being considered too great even when followed by a dance at the end of the day. The invigorating mountain air seems to banish all fatigue, and nowhere is there more fun crammed into a single week than amongst the genial society and vivacious spirits to be found in Nuwara Eliya during the Jymkhana.

Udapussellawa Line
Nuwara Eliya

Amusements

Golf

But of all the amusements in which Nuwara Eliya indulges we must award golf the first place, because it has the largest number of votaries. That this should be so nobody wonders who sees the links and realises what a perfect golfing climate Nuwara Eliya affords. For about six weeks out of the fifty-two rain and wind seriously interfere, but for the rest of the time there is nothing to detract from the full enjoyment of the game. There are two links: one formed by the Nuwara Eliya Golf Club, to which ladies are admitted on special days, and the other a branch of the United Club for ladies and gentlemen. The former offers one great contrast to the best links in the Old Country in being charmingly picturesque. Its other points, especially its hazards, are perhaps not quite orthodox; but whatever may be implied in the term "links" as conceived by the best authorities, or required by the traditions of the game, golf in Nuwara Eliya has attractions and affords enjoyment that nowhere else can be surpassed.

Fishing

As we cross the river at various points on the course many a fine trout may be seen awaiting the fly. The very successful fishing club at Nuwara Eliya is by no means the least of its attractions to visitors, who can obtain licences for the day, week or season. The club has leased from the Government the fishing rights in all waters at an elevation of over five thousand feet above sea level.

United Club

The United Club for ladies and gentlemen is a most successful institution. It includes a library, reading-room, ballroom, concert hall, golf links, croquet and lawn tennis courts. Its quarters are situated in the midst of its courts and links and command exceedingly pretty views. There is an excellent

Udapussellawa Line Nuwara Eliya

cricket pitch in front of the club-house, and although this once supremely popular game has to some extent suffered eclipse through the introduction of golf and croquet, some first-rate cricket is often played here. The sunny yet cool climate seems to breed enthusiasm for sports and amusements of all kinds. Bumblepuppy Jymkhanas are frequent, when the gentler sex is especially to the fore in every sort of competition, from tilting at the ring to the driving race of geckoes, porcupines and all manner of quaint animals. Dances at the club are frequent, and indoor games with dances interspersed have been introduced. The visitor for a short period has every opportunity of joining in these amusements, and it is this welcome to the stranger that I wish to impress upon those who have not visited Ceylon. "You must come up the wonderful mountain railway into the pure fresh air—away past Kandy, with its sacred Buddhist relics, away to the lily garden of Nuwara Eliya, where the scenery is as beautiful as at the Engadine and the air as pure as at St. Moritz. . . . In all my travels I have not met one single individual so far who has not voted enthusiastically for Ceylon as one of the most charming spots on earth." Thus wrote Mr. Clement Scott fifteen years ago, and since that time the attractions of Nuwara Eliya have greatly increased.

Hakgalla

We have already noticed the shallow gap on the mountain heights, which forms the exit from Nuwara Eliya on the Uva side. This gap leads to a lovely gorge, which extends to the foot of the majestic Hakgalla, where the clouds descend in saturating mist during the wet season. This is the most interesting drive in the neighbourhood. For five miles the descent is steep. The precipitous crags have been cut away for the construction of the road, which in its winding course affords grand views of deep wooded ravines, covered with tree ferns in wonderful variety, and teeming with waterfalls.

Beneath the rock, which in its form and outline is one of the notable things in Ceylon, nestle the Hakgalla Gardens. While these gardens are no less than 5,400 feet above the sea, this mighty crag towers above them to the height of a further 1,600 feet. Here is a spot famous for picnic breakfasts, usually discussed in an arbour with an unbroken view of the plains of Uva stretching far below.

The gardens, beautiful in themselves, owe much to their situation, and are the seat of experiments in the acclimatisation of plants from temperate lands outside the tropics and from the heights of other tropical countries. We are surprised at the number of trees and shrubs, and the variety of fruits and flowers that are rarely to be found in a tropical garden. In addition to acclimatisation, the all-important work of extending and improving the various species of indigenous plants

645 A SHELTERED CREEK IN HAKGALLA GARDENS.

646. NATIVE TREE FERNS AT HAKGALLA.

is carried on, in order that the natural resources of the country may be utilised to the best advantage. In this place of practical science agricultural theories are translated into actual fact, and provide invaluable material for the enterprise and initiative of the colonist.

Udapussellawa Line

Hakgalla Gardens

Although the main purpose is kept strictly in view, the gardens are planned with such excellent taste, and the natural features of their situation are so romantic and beautiful, that they form a great attraction to the unscientific spectator. The ornamental creeks and pools; the shrubberies planted with trees of varied foliage; the trickling streams from the mountain tops, with their fringes of native ferns; the flametree blazing above its trunk clad with cream-blossomed creepers; rocky beds covered with maidenhair ferns in the shade of spreading trees with their lovely parasitic growth of orchids; the handsome *Pinus longifolia*, with its fourteen-inch leaves; the hundred kinds of roses; the giant banana; and even the true English oak, as a good omen, keeping in countenance British enterprise in this far-off land—these are a few of the many features of unfailing interest to the casual observer.

In the body of the fernery the native tree ferns (*Alsophila crinita*), for which these gardens are celebrated, form a striking group. The trunks are mostly eighteen to twenty feet high, and the spreading fronds fifteen to twenty feet across. This species is one of the most stately and graceful of tree ferns, and fine specimens are to be seen in every ravine. The unexpanded fronds are a favourite food of the wild elephant, which inhabits this locality in great numbers. In one respect this fern resembles the cocoanut palm—it grows from the crown, and the lower fronds die off as the new ones appear above. Until they die off, they hang down the stem of the tree as in the cocoanut, but with this difference, that whereas the frond of the latter comes away entirely, leaving a ring mark upon the trunk, the frond of the tree fern breaks off, leaving the base of the stem on the pithy trunk as a sort of protection.

Kandapola

KANDAPOLA (12m. 33c.).—Kandapola station, 6,316 feet above sea level, has the distinction of being situated at the highest elevation reached by the Ceylon Government Railway. It marks the entrance into the planting district of Udapussellawa, which, although in the central province, is really part of the great mountain ledge popularly known as the Uva country, and is subject to the same conditions of climate as Haputale and Bandarawela which we have already described. So that in the wet season of Nuwara Eliya a dry and sunny climate is very near at hand, being easily accessible by a short railway journey. The line to Kandapola leaves Nuwara Eliya

Udapussellawa Line
Kandapola
6,316 feet

by the eastern gap, crosses the Barrack Plains, and winds up a steep incline, sharing the carriage road for the greater part of the distance.

On our way thither we shall pass through some estates which, notwithstanding their great elevation, are famous alike for their yield and the fine quality of their tea : Pedro after the famous mountain where it is situated, Lovers' Leap after the legend to which we have already made reference, Portswood, and other estates of the Nuwara Eliya Company are all seen earning their large dividends, the bushes seeming to enjoy the cool atmosphere much more than do the miserable pluckers, who, partially unclad, and by nature suited to withstand extreme heat rather than cold, must in these altitudes suffer great discomfort as compared with their fellow-workers in the lower and warmer districts. But no sooner do we pass through the gap into the Uva country than the temperature seems milder. Our view (plate 649) is taken at the very entrance to the district. The belts of gums and grevilleas which seem to divide the estates into fields as do the hedges in the Old Country, indicate the frequent prevalence of high winds, the effects of which, on the tea, they are grown to minimise. We are soon aware that the tea plant has here found a home that suits its requirements. St. John's Estate, through which we are passing, is a very picture of luscious hill-grown tea. It has some magnificent bushes, the finest of which measures sixteen feet in diameter.

Brookside
4,981 feet

Brookside (16m. 45c.).—Between Kandapola and Brookside the line descends thirteen hundred feet in four miles. This station serves the estates around it, but has no special interest for the visitor. The line again ascends as Ragalla is reached.

Ragalla
5,818 feet

Ragalla (19m. 17c.).—Ragalla is at present (1907) the terminus of this line which will doubtless some day be carried much farther. Here there is a rest-house with the usual appointments, where visitors can obtain food and lodging.

Visitors making a prolonged stay in Nuwara Eliya will find a trip to Ragalla quite worth while. A whole day at least should be given to it, and a walk or cycle ride should be taken for a further four or five miles upon the carriage road that runs through the district to the eastern end of the mountain ledge. The scenery is exquisite, and in fine weather the atmosphere is dry and bracing, while the temperature admits of brisk exercise.

Those who live upon the few tea estates that extend to the very edge of these highlands where the descent to the heated plains of the low country is abrupt and precipitous are frequently witnesses of atmospheric phenomena that are at once terrible and magnificent. The sun is shining upon the smiling

647. KANDAPOLA STATION 6,316 FEET ABOVE SEA LEVEL.

648. THE UDAPUSSELLAWA RAILWAY NEAR KANDAPOLA.

Udapussel-lawa Line

gardens of tea at an elevation of five thousand feet from which the spectator sees the olive green *patanas* in soft and symmetrical curves rolling away to the borders of the tender green paddy fields of the lower slopes. Away in the distance lies the Bintenne country with its undulated land of forest and jungle, the retreat of the elephant, leopard and bear, and stretching away in a blue haze to the sea coast. Deep violet shadows are playing upon the lower foothills in constantly changing forms as masses of cloud pass over them. Presently the vapours gather in dense masses enshrouding in semi-darkness one sequestered valley. Suddenly a streak of fire passes through the leaden sky, a faint rumbling reaches our ears, the darkened mass momentarily changes to a lurid glow only to appear more blackened by the flame. Then, as if a vast cistern were suddenly perforated in a myriad places it simply "rains ramrods" for a quarter of an hour, the frequent flashes of vivid lightning affording the spectator a view of the deluge descending upon the little valley whose vegetation recovers from the bombardment almost as suddenly as it had been attacked, and thrives amazingly as the result; for although not very distant from the cool and bracing region from which it has been witnessed, that little dale is a veritable hothouse.

649. UDAPUSSELLAWA.

THE BOOK OF CEYLON.

PART III.

THE NORTHERN PROVINCES.

THE NORTHERN LINE ITINERARY.

From Polgahawela Junction to Kangesanturai.

THE northern line which branches off from the main line at Polgahawela affords the traveller every facility for visiting the chief of Ceylon's antiquities, its oldest ruined city Anuradhapura ; it also renders easily accessible the interesting peninsula of Jaffna, until quite recently so isolated from the capital that communication was possible only by sea or a most uncomfortable three or four days' journey by cart road. But the interest of the visitor centres in the supreme attraction of Anuradhapura, whose remains are, as we shall see later, amongst the greatest wonders of the world. **Northern Line**

The itinerary from Colombo to Polgahawela has already been described, and we shall now proceed to the first station of the northern branch.

Potuhera (7m. 53c.).—It will be sufficiently evident that we are here again in the midst of tea, cacao, arecas, cocoanuts, paddy, betel, kurakkan, tamarinds, plantains, limes and sweet potatoes. We see them all flourishing in the native gardens, and especially the plantains, tons of which are daily despatched to distant markets. The village is a very small one ; but boasts of a large number of ancient *wiháres* due to the circumstance that Kurunegala, only six miles distant, became the seat of government after the final overthrow of Polonnaruwa in the early part of the fourteenth century. **Potuhera**

Northern Line
Kurunegala

KURUNEGALA (13m. 15c.).—Kurunegala is now the capital of the North Western Province, and the centre of an important agricultural district, which has during the last twenty years risen by leaps and bounds to a condition of great prosperity. Not only has the capitalist greatly extended the cultivation of cocoanuts where a few years ago all was jungle inhabited only by the elephant ; but the villager, stimulated by example and the encouragement of a paternal government, has awakened to the prolific possibilities of his higher lands, and has added other products to his hitherto exclusive paddy cultivation. The result is not only a great increase of wealth ; but a decided improvement in health also ; for Kurunegala was not many years ago dreaded for its own special type of malarial fever that almost always attacked the new-comer and which greatly distressed the natives during the dry weather immediately following on the rains, when vegetation rotted in the swamps. Now that so much of the country has been cleared of its rank vegetation for cultivation great improvement is manifest, and it is hoped that in course of time Kurunegala fever will be unknown. The town, which has a population of about 7,000, is beautifully situated and possesses an ornamental lake of about one hundred acres. The fine residence of the Government Agent, still known as the Maligawa (palace), is on the site of the ancient royal palace. A few years ago its grounds were strewn with remains of the original building ; but the most interesting of them have now been deposited in the Colombo museum.

The natural features of Kurunegala are extremely picturesque, and possess some characteristics that are peculiar. Behind the town there stretches for some miles a series of enormous rocks rising to upwards of eight hundred feet from the plain. They are eight in number, and six of them bear distinctive names of animals which their curious shapes have been supposed to represent. These are the Elephant, Tortoise, Beetle, Eel, Goat and Crocodile. There are also two others known as the Gonigala or Sack rock, and the Yakdessagala or She-demon's Curse ; the latter rising to 1,712 feet above sea level.*

These rocks doubtless influence in some degree the temperature of the air at Kurunegala ; but less than is generally supposed. The heat is very much the same as at Colombo, averaging 80° Fahr. The most interesting of the rocks may be climbed, and the reward is commensurate with the effort

* The subject of these curious rocks is dealt with at length by Mr. Frank H. Modder, F.R.G.S., in the Royal Asiatic Society's Journal (Ceylon branch), Vol. XI., No. 40. Also see Handbook to Kurunegala by the same author.

650. THE PROLIFIC POSSIBILITIES OF THE LAND.

651. KURUNEGALA: SCENE NEAR THE DISTRICT COURT.

Northern Line
Kurunegala

demanded, the surrounding country exhibiting its tropical flora to better advantage than when seen from the greater heights. On the Tortoise rock (Ibbagala), which is approached from the Kachcheri within the town, there is an interesting temple situated beneath an overhanging ledge; a portion of the rock does duty as the roof and is gorgeously painted with the Buddhist conventional portraits, flowers, and various other designs. The temple contains a large number of images of the Buddha and his disciples. In the precincts are a *dagaba* and a copy of the impression of Buddha's footprint upon Adam's Peak.

Kuveni

The Elephant rock (Etagala), which adjoins the Tortoise, is the favourite resort of visitors and residents alike. It affords delightful views of the town, the lake and the more distant country. While all these rocks have their legends and traditions none exceeds in historical interest the She-demon's Curse (Yakdessagala), the last and most striking of the whole series. Upon this solitary eminence which rises seventeen hundred feet above the level of the sea, native imagination places the tragic scene of Kuveni calling upon the gods to avenge her. The spot is worthy of the story. Wijaya, the first king of the great dynasty which had its beginning in the sixth century before this era, having been expelled from the court of his father, a king whose principality was on the adjoining continent, came to Ceylon with a large following as a wandering prince. Here he espoused Kuveni, a princess of the Yakkhos or aboriginal inhabitants by whose aid he was installed in the sovereignty of the island. With cruel ingratitude he then discarded Kuveni in favour of an Indian princess. The forsaken queen reproached him with the following agonising lamentation: "When shipwrecked and forlorn I found thee and thy followers food and accommodation. I aided thee in defeating the Yakkhos and in rising to be king. Swearing fidelity, thou tookest me as thy spouse. Didst thou not then know that I was a Yakkini? Loving thee with an unquenchable love, I bore thee children. How canst thou separate from me to-day and transfer thy affections to another? The mild rays of the rising full moon are now to me like the blaze of a heated iron; the once cool and spicy breeze from the sandal forest is hot and unwelcome to me; the bed once spread with fragrant flowers is covered with briars and thorns; even the sweet song of the *kokila* pierces my ear as with a spear. Alas! how can I soothe my troubled breast?" With this lamentation she entered the forest, and ascending to the peak of Yakdessagala in agonised shrieks called upon the gods to avenge her wrongs. Kuveni upon the embattled peak with outstretched hand supplicating the gods is a fine situation and is a credit to Sinhalese invention.

'652. KURUNEGALA: VIEW FROM THE ELEPHANT ROCK.

653. KURUNEGALA: ELEPHANT ROCK FROM THE LAKE.

654. GANEWATTE STATION.

655. BULLOCK CARTS.

Northern Line — Wellawa

Wellawa (19m. 18c.).—At Wellawa the aspect of the country already begins to change, and products that we have not hitherto met with are noticed ; amongst them tobacco and hemp. The village of about 1,500 inhabitants is under a Ratemahatmaya who pays a monthly visit of inspection, while minor judicial causes are dealt with by a Gansabawa president at fortnightly sessions. The landscape is enriched by the Yakdessagala, to which we have referred, and Dolukanda peak. Fair sport in snipe, deer and hare may be obtained. The neat little railway station of two stories, with its flower garden extending along the platform, will be noticed.

Ganewatte

Ganewatte (26m. 39c.).—As we approach Ganewatte the little paddy farms, which have been observed amongst the greater stretches of waste land covered with natural jungle, gradually become fewer, and it is evident that we are entering a sparsely populated region. There is a rest-house at Hiripitiya, about a mile from the station, which is useful to the sportsman. It is, however, necessary to order provisions in advance or take them.

For about twelve miles from Ganewatte the country on either side of the railway appears to be waterless and uncultivated, until about four miles from Maho a large pond is passed. Here the signs of life are storks and water fowl. Paddy fields again appear, and cart roads are in evidence on both sides of the line suggesting a centre of some importance amongst the wilds.

Maho

Maho (40m. 3c.).—The railway here brings within easy reach of the antiquarian the remains of another royal city, Yapahuwa, which is situated about three miles from Maho station. Yapahuwa was the retreat of the reigning sovereign Bhuvaneka Bahu I. after the downfall of Polonnaruwa, and remained the capital for eleven years from 1303. The most interesting of the remains have been removed to the Colombo museum, and amongst them a stone window with forty-five circular perforations within which are sculptured symbols and figures of dancers and animals, the whole being carved out of a single slab of granite. It shows the great artistic skill of the period and gives a clue to the lavish architectural decoration employed in beautifying the city, notwithstanding the troublous times. But Yapahuwa soon met with a fate even worse than Polonnaruwa; for the Pandyan invaders not only overthrew it, but captured and carried off to India the national palladium, the tooth of Buddha.

Travellers can obtain single or double bullock carts at Maho at very moderate rates of hire. The only accommodation in the neighbourhood is the rest-house at Balalla about three

Northern Line miles distant. It is necessary to take what food may be required or order it in advance. The climate being exceedingly hot a plentiful supply of aërated waters should also be taken as the water of the district is not always to be trusted.

Ambanpola

AMBANPOLA (47m. 21c.).—As we approach Ambanpola the dense scrub gives place to more open country and the forest trees become finer. Upon reaching the river Mioya over which we pass upon approaching Galgamuwa some excellent timber will be noticed, indicating increased fertility due to a more ample supply of water. But upon proceeding further north we are soon again in stunted scrub which renders the journey monotonous as compared with our experiences on the railways further south.

Galgamuwa

GALGAMUWA (53m. 40c.).—The country around Galgamuwa abounds in artificial lakes or tanks constructed for purposes of irrigation, one of which will be noticed quite close to the station. By means of these a considerable acreage of land is brought under cultivation ; the products are, however, quite different from those with which we are already familiar, the chief of them being gingelly, chillies, kurrakan, gram and cotton. There are eighteen irrigation tanks in the neighbourhood, around and about which birds are plentiful ; snipe, golden plover and teal affording good sport. Large game too abounds in the forest, including leopard, deer, pig, elephant, and bear. There is a rest-house within a mile of the station where the traveller will find the usual accommodation. Provisions should be taken or ordered in advance.

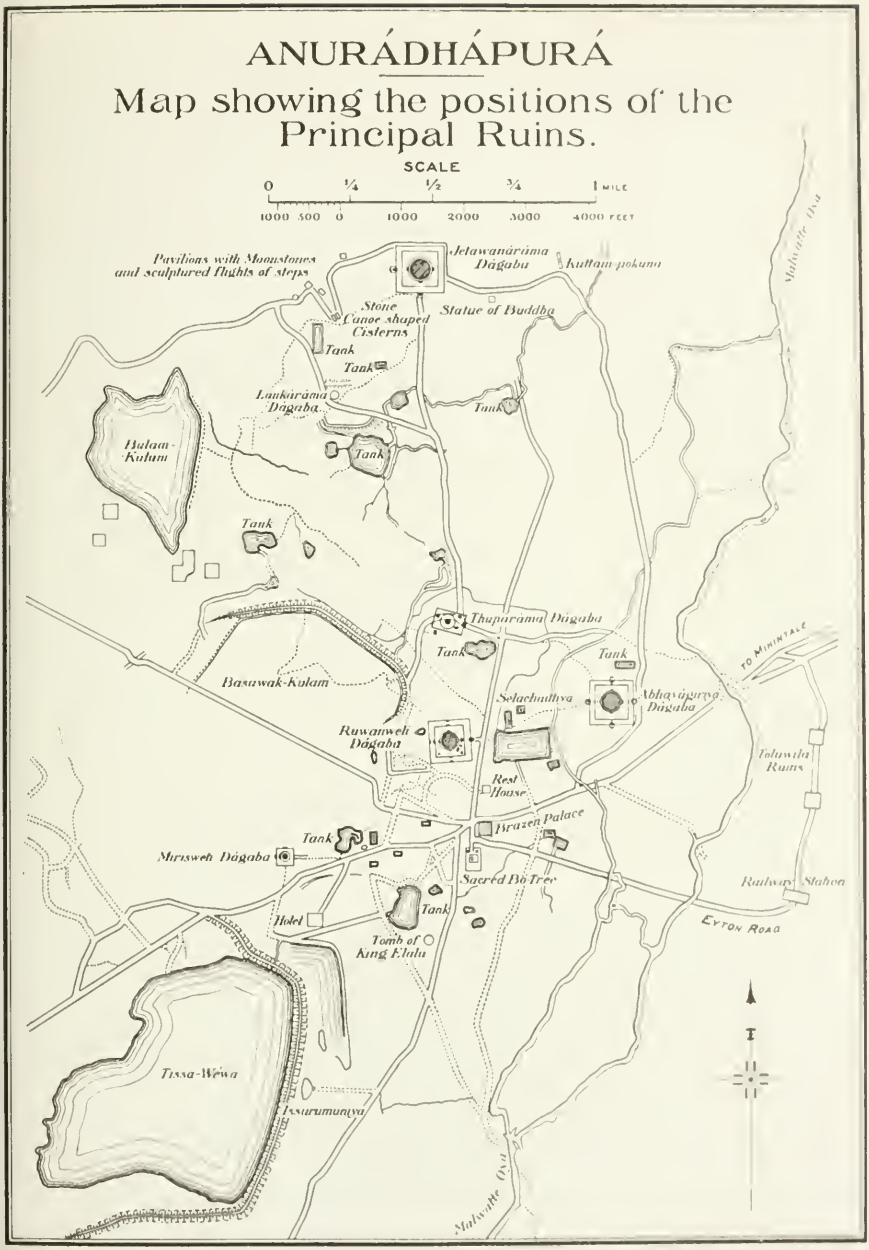
Talawa

TALAWA (71m. 75c.).—Talawa has no special interest for the visitor, and no accommodation beyond that afforded by the railway station. Its possibilities in the direction of cotton culture are being put to the test by the government, who have established an experimental station here.

Anurádhápurá

ANURÁDHÁPURÁ (81m. 21c.).—Anurádhápurá is the capital of the North Central Province and the seat of a Government Agent ; but beyond this it is a place of supreme interest to the visitor and is consequently provided with considerable accommodation for the traveller. The rest-house is spacious and comfortable, and a good hotel has recently been added. It cannot, however, be said that these are sufficient at all times, and it is quite necessary for the intending visitor to secure rooms before proceeding on the journey. Professional guides and conveyances may be obtained.

The city is on a level plain, about three hundred feet above the sea, and possesses a warm but not uncomfortable climate, the mean temperature being 80° Fahr. The rains extend from


ANURÁDHÁPURÁ
Map showing the positions of the Principal Ruins.
SCALE
0
¼
½
¾
1 MILE
1000 500 0
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2000
3000
4000 FEET
Pavilions with Moonstones and sculptured flights of steps
Jetawanaráma Dágaba
Kuttam pokuna
Stone Canoe shaped Cisterns
Statue of Buddha
Tank
Tank
Lankaráma Dágaba
Tank
Bulam-Kulam
Tank
Tank
Thuparáma Dágaba
Tank
Tank
Basawak-Kulam
Selachaitiya
Abhayágiriya Dágaba
Ruwanweli Dágaba
TO MIHINTALE
Rest House
Brazen Palace
Tank
Mirisweli Dágaba
Sacred Bo Tree
Railway Station
Tank
Hotel
EYTON ROAD
Tomb of King Elala
Tissa-Wéwa
Issurumuniya
Malwatte Oya

Anurádhápurá

October to December. January is often a very pleasant month, but liable to showers. February is generally most pleasant, while March and April are rather warmer. Fine weather and wind characterise the months of July and August. But the weather seldom interferes with the visitor, as even in the wet season fine intervals are frequent and enjoyable.

The story of the city

The account of Anurádhápurá given in these pages is intended mainly to excite the interest of the traveller or to quicken that which has already been aroused before he proceeds to make a personal acquaintance with the ruins. It is mainly extracted from my previous work upon the subject,* which has so far justified its existence that I am encouraged here to repeat the story as far as space will admit.

For guidance and reference in making the round of the antiquities of this whilom mighty capital the tourist should obtain the excellent little manual entitled "A Guide to the Ancient Capitals of Ceylon," by Mr. John Still, the Assistant Archæological Commissioner of Ceylon, which is locally procurable. It is an invaluable work that will enlighten the tourist upon details about which he may be curious and direct him to many interesting spots beyond the scope of this book. It contains, moreover, a concise but charmingly written history of the ancient Sinhalese nation.

History of the ruins

The history of Anurádhápurá is intimately connected with the religion of Buddha, and the building of the monuments which we are about to survey was directly due to the adoption of that cult by the Sinhalese nation in the third century before Christ. With the prior condition of the country we shall concern ourselves only so far as to inquire who or of what race were the Sinhalese, and what were the circumstances that led to their unanimous reception of a new creed with such fervour as is evidenced by the remains of their sacred buildings and literature.

The aborigines

Before the dawn of civilisation in India, when as yet the Sanskrit speaking Aryans of the north had not emerged from obscurity, the whole country was peopled by half-savage races in various stages of barbarism. Some of these aborigines settled in Ceylon, where a few scattered tribes even still remain. Shunning every opportunity of contact with other races, they still dwell in the forest, where they live on the produce of the chase, display the most elementary notions of religion in the form of snake and demon worship, and exercise powers of reason very little superior to those of the lower animals with whom they share the rocks and caves of districts otherwise forsaken. They are referred to in the ancient literature of the

* "The Ruined Cities of Ceylon," by Henry W. Cave, M.A., F.R.G.S., M.R.A.S., 4th edition. Hutchinson & Co., London, 1907.

country with much contempt as Yakkas, or barbarians. Their conquerors seem to have forced them to slave labour on the tanks constructed in very early times, but there is no reference to them after the third century A.D., and it may be inferred from this and the exclusive barbarous condition of the small remnants of the tribe that they became entirely cut off from the Sinhalese after a short period of subjection.

Origin of the Sinhalese

A few categorical statements regarding the origin of the Sinhalese race will serve our purpose better than the introduction of debatable matter and the myths of the early chronicles. The Sinhalese were Aryan settlers from North-Central India, and their language was closely affiliated to Pali, a dialect of the Sanskrit which was cultivated by the Aryan invaders of Central India. They settled in Ceylon some centuries before the Buddhist conversion. We know little of their history at this early period; for although the ancient chroniclers professed acquaintance with the minutest details relating to their arrival and settlement in the island, the accounts given are purely mythical. The Mahawansa, a native chronicle that gives many valuable and interesting accounts of later times, indulges in extravagant legends in dealing with the national history anterior to the third century B.C. It begins with the story of the arrival of Wijaya, a Sinhalese prince, who with his followers is made the hero of adventures so similar to those of Ulysses and Circe in the Odyssey that the chronicler has by some been supposed to have been acquainted with the Homeric poems.

Fortunately, however, we arrive on further ground early enough for our purpose of tracing the history of the ancient cities, and all that we need to notice of times prior to their foundation is the simple fact that the Sinhalese were in possession of the country, much of which they had brought under cultivation, aided by works of irrigation, an art which they appear to have acquired in prehistoric times. It is safe, moreover, to assume that for some centuries before the arrival of Mahinda, who brought them tidings of the new religion about the year B.C. 307, they had developed resources which were soon to be employed in the building of those great cities, the remains of which we have discovered two thousand years later, and which will take their place among the greatest wonders of the world.

Lastly, it may be safely asserted that the national religion previous to the introduction of Buddhism was Brahman.

It is, however, a great thing that the period of the erection of the buildings whose remains now stand before us falls within the domain of authentic history. Not a single building or sculptured stone has been found that does not come within this

Anurádhápurá

period, and it is remarkable that in India no relic of ancient architecture has been discovered of a date anterior to that of the ruined cities of Ceylon, while the history of the latter is infinitely clearer and more reliable than that of the adjoining continent, a circumstance due to the careful preservation by the Sinhalese of the olas on which the events of very early times were inscribed.

Mihintale

Mihintale first claims our attention because here began the Buddhist influence, the efficient cause of all the constructive energy which the Sinhalese displayed in the erection of their vast cities and monuments. Eight miles to the east of the sacred part of the city of Anurádhápurá the rocky mountain, now called Mihintale, rises abruptly from the plain to the height of a thousand feet. Its slopes are now covered with dense forest from the base almost to the summit, with the exception of the space occupied by a grand stairway of granite slabs which lead from the level plain to the highest peak. These steps, one thousand eight hundred and forty in number, render easy an ascent which must have been originally very toilsome. They are laid on the eastern side, which is the least steep, the southern face being almost precipitous. Our illustrations (Plates 663 and 658) depict one of the lower and the topmost flights. The last hundred and fifty steps, as seen in plate 658, are hewn in the solid rock, and at the top is visible the north-east side of the ruined Etwehera dagaba.

At first sight this picture conveys only the impression of a natural hill with precipitous sides covered with vegetation, and were not curiosity aroused by the flight of steps and the robed monk descending, the dagaba might easily escape notice. A closer examination, however, reveals the existence of the ruined edifice that crowns the summit of the mountain. Near it there are other dagabas of great size. One, called the Maha Seya (see Plate 659), is placed in a position whence grand views of the surrounding country are obtained. The summit of this can be reached by the adventurous climber, and the exertion, if not the danger, is well repaid by the striking spectacle of the ruined shrines of Anurádhápurá rising above a sea of foliage, and the glistening waters of the ancient artificial lakes relieving the immense stretches of forest. For twenty centuries this mass of brickwork defied the destructive tooth of time and the disintegrating forces of vegetable growth; but a few years ago it showed signs of collapse on the west face, and underwent some repairs by the Ceylon Government. Our illustration presents a near view from the south, showing the portion cleared of vegetation and repaired. Some idea of the proportion of this dagaba may be gathered by noticing that what appears to be grass upon the upper portion of the structure is in reality a

658. MIHINTALE.

659. THE MAHA SEYA.

660. ROCK DWELLINGS.

mass of forest trees that have grown up from seeds dropped by birds. **Mihintale**

The whole mountain is literally covered with interesting remains sacred to the memory of Mahinda, the royal apostle of Buddha in Ceylon, but before proceeding to explore them an acquaintance should be made with the mission of Mahinda, as recorded in the ancient writings. Moreover, it may not be assumed with safety that every one who takes up this volume is acquainted with the early history of Buddhism, and consequently the story of Mahinda must be prefaced by a brief account of the origin of the cult which he introduced, and of the circumstances which led to its adoption in Ceylon.

The Aryans B.C. 600

In the sixth century B.C. the Aryans already inhabited the valley of the Ganges, and were divided into various tribes, one of the least of which was that of the Sakyans, who dwelt some hundred miles north-east of Benares. Of this race was Gotama, the founder of Buddhism, his father being chief of the clan, which possessed an influence out of all proportion to its number. Gotama very early chose the life of a mendicant, left his home, and went on foot to Benares to teach the principles of his philosophy. His system appealed to the Indian mind, and he soon obtained numerous followers. His doctrines were accepted with enthusiasm, probably because they were found to be better suited to the needs of the people of the time than those hitherto prevailing.

About two hundred miles east of Benares were the states of Magadha. Thither the fame of Gotama's teaching soon spread, and the king, Bimbisara, repairing to the presence of Gotama, became a convert. This royal patronage soon led to the wide popularity of the religion of the Sakyan philosopher, and multitudes including the most revered ascetics of the kingdom, adopted its tenets.

Buddhism

We have not much reason to discuss here the principles of Buddhism as introduced by Gotama, except for the purpose of arriving at the origin of the influence which led to the building of the sacred cities. It will, however, be useful to note briefly the main features of the system, which presupposes the doctrine of transmigration.

A buddha is a being who has passed through countless lives and has in each successive re-birth added something to his merits, by which he ultimately becomes endowed with supernatural powers. Upon attaining buddhahood, which is the supreme phase of existence, the buddha is enabled to direct all beings to the path that leads to final extinction. At his death he ceases to exist; but his precepts are regarded as laws of religion. Buddhas appear only at intervals of time inconceiv-

Mihintale

Buddhist doctrine

ably vast. The broad outline of the Buddha's teaching is contained in the four dogmas—

(1) Existence is sorrow;
(2) Desire for existence is the cause of sorrow;
(3) The cessation of sorrow is effected by the eradication of desire;
(4) The way of living which leads to the extinction of sorrow is the practice of right faith, right resolve, right speech, right action, right living, right effort, right recollectedness, and right meditation, according to the example of the Buddha.

The effect of entirely eliminating desire is final extinction. Unless existence is dissolved by the total destruction of desire re-birth takes place, thus perpetuating sorrow; and, in proportion as Buddhist precepts have been observed or disregarded, so is the re-birth favourable or otherwise. The wicked suffer retribution by unfavourable transmigration, and all beings good or bad pass through an endless succession of lives unless freed from existence by the attainment of a clear insight into the causes of sorrow and the practice of the life that sets them free.

These were the doctrines introduced by the Buddha in the sixth century B.C. However they may be regarded to-day, they were undoubtedly superior to those of Brahmanism, and their ready adoption by millions of people shows how suited they were to the Indian mind.

Magadha

At the time of Gotama's death, about B.C. 477, the Magadhan state was one of small prestige, but during the two centuries that followed it became a powerful empire, with the march of which the Sakyan's teaching kept time. The brotherhoods formed by his followers during his lifetime practised the course of life that he taught, and thus by example and tradition the system spread and descended from one generation to another.

The great teacher left no writings to guide his adherents, but soon after his death his teachings were collected under the authority of Councils of the Community, and to these were added the records of all his words and deeds that could be garnered for the instruction and example of posterity.

In the early part of the third century B.C. the Greeks invaded India, an event of no small importance to the future of Buddhism. The Magadhan state received the support of the invaders, with the result that it soon became a mighty empire embracing nearly the whole of India; and the ruler of this vast domain, Asoka, was an earnest patron of Buddhism. He was originally a Brahman, but upon his conversion he became a very zealot for the new faith, sending missionaries to many

countries, and amongst them his son, Prince Mahinda, who was sent to Ceylon, the field of labour to which his training was especially directed.

Mihintale

The monarch Asoka and Tissa

The Sinhalese, as we have already said, were of the same race as the Magadhans, and it is reasonable to suppose that they spoke the same language. Moreover, the monarchs of the two countries were on terms of friendship. Tissa, the Sinhalese king, who had upon coming to the throne succeeded to very great wealth, despatched ambassadors to his friend Asoka with costly presents. That monarch, in acknowledging the treasures, sent many valuable gifts to Tissa in return, accompanied by the following exhortation:—"I have taken refuge in Buddha, his religion, and his priesthood; I have avowed myself a devotee in the religion of the descendant of Sakya. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation."

Mahinda converts King Tissa

Upon this Mahinda proceeded to Ceylon to follow up the above message with personal appeals. His meeting with the king at Mihintale is described in the Mahawansa with a wealth of picturesque incident in which a sprinkling of signs and wonders authenticates the importance of his mission. The portion which bears the test of reason, and which from contemporary evidence may in substance be accepted, tells of Mahinda's arrival upon the mountain of Mihintale, accompanied by a few monks. Here they met the king out hunting with a large retinue, and Mahinda thus addressed his majesty: "We are the ministers and disciples of the Lord of the true faith: in compassion for thee, Maharajah, we have repaired hither." The king, recollecting the message of his friend Asoka, was convinced that they were ministers of the faith. Laying aside his bow and arrow, he conversed graciously with them. Seeing the other members of the mission, he inquired, "Whence come these?" "With me," replied Mahinda. Then the king asked if there were any other priests like unto them, to which Mahinda replied, "Jambudipa itself glitters with yellow robes; there the disciples of Buddha, who have fully acquired the three sanctifications, who are perfect masters of the knowledge which procures bliss, the saints who have the gift of prophecy and divination, are numerous." For the purpose of ascertaining the capacity of the king, Mahinda interrogated him; and as he propounded question after question the monarch solved them satisfactorily. The king having been proved capable of understanding, a discourse on Buddhist doctrine was delivered, and he and his train were then and there converted.

King Tissa rejoices exceedingly to find that Mahinda is the son of his friend the emperor, and invites him to the capital.

Mihintale Then follows the conversion of the queen and her attendants and the reception of Buddhism by the whole nation.

Remains With this sketch of the causes which led to the veneration of the sacred localities and the foundation of their buildings, we must resume our inspection of the remains at Mihintale. King Tissa's conversion was commemorated by a great *wiháre* or monastery erected on the very spot, and by the construction of a large number of monastic dwellings in the rock, the remains of which are amongst the most interesting features of the mountain at this day. After the completion and establishment of the monastery, the building of the grand stairway was begun, and continued for generations by pious pilgrims. Meanwhile many a shrine was added by successive monarchs to the memory of the great Mahinda till the mountain was literally covered with sacred buildings. In the solid granite of the steeper slopes were engraved the instructions for the priests, dealing with every detail of their life and every item of ceremonial observance.

Inscriptions These inscriptions, which are still legible, tell us that none who destroyed life in any way were permitted to live near the mountain; special offices were allotted to various servants and workmen; accounts were to be strictly kept and examined at an assembly of priests; certain allowances of money to every person engaged in the temple service were made for the purchase of flowers, so that none might appear without an offering; cells are assigned to the readers, expounders, and preachers; hours of rising, of meditation, and of ablution are prescribed; careful attention to food and diet for the sick is enjoined; there are instructions to servants of every kind, warders, receivers of revenue, clerks, watchmen, physicians, surgeons, laundrymen, and others, the minuteness of detail giving an excellent idea of the completeness of arrangement for the orderly and beautiful keeping of the venerated locality.

Naga Pokuna Amongst other interesting remains on the mountain is the Naga Pokuna or snake bathing pool. This is hewn out of the solid rock, and is one hundred and thirty feet in length and of extremely picturesque appearance. On the rock which overhangs one side of the pool is an immense five-hooded cobra carved in high relief. Having regard to the rôle of protector assigned to the cobra in the ancient legend, this monster, with his hood spreading fully six feet across, doubtless possessed prophylactic virtues, which were assisted by the ceremonial ablutions for which this weird and mysterious looking bath was constructed (Plate 661).

Amongst the best preserved relics is the Ambastála Dagaba which enshrines the ashes of Mahinda, who ended his days on the spot where his successful mission began. The shrine

661. NAGA POKUNA.

662. THE AMBASTÁLA DAGABA.

663. GRANITE STAIRWAY AT MIHINTALE.

marks, it is said, the very piece of ground where the first meeting of the monarch Tissa and the royal missionary took place. It is built of stone instead of the usual brick, and is surrounded by fifty slender octagonal pillars with sculptured capitals. **Mihintale**

In the vicinity of this dagaba a narrow path leads to one of the most interesting of all the ancient remains on the mountain, a rock-hewn couch, upon a narrow and precipitous ledge, known as Mahinda's bed. Though there is nothing at first sight to suggest repose, it may well be credited that to this lonely spot the apostle was wont to retreat to renew in the contemplation of the vista spread out beneath him that spiritual fire that may have been burning low after a prolonged contact with the world. Certainly the view is one of majestic grandeur. For some hundreds of feet ledge after ledge supports huge fallen boulders of granite, while the forest below extends to the sea in an expanse unbroken save by a few patches of rice which pleasantly relieve the monotony and add colour to the landscape. *Mahinda's bed*

We have exhausted all the space that can here be devoted to Mihintale; but the enthusiastic student of antiquities might spend weeks in exploring the very numerous remains upon this mountain, which at present has not been dealt with by the Archæological Commission. The road from Anurádhápurá is good, and the rest-house affords comfortable accommodation. Mihintale, moreover, appeals to the adventurous spirit, for the bear, the leopard, and the elephant inhabit its jungles, although they are never seen upon the beaten track. The monks, however, who are silently preparing for Nirvana in the solitude of the more distant cells, are not infrequently disturbed by the roar of the leopard, the trumpeting of the elephant, or the angry growl of the bear.

At Anurádhápurá we shall see the remains of many buildings which were erected by Tissa as a result of his conversion. These will be found in that part of the city which was at the time of Mahinda's visit the Mahamega, or king's pleasure garden. The tradition is that the report of Bimbisara, king of Magadha, having presented his own pleasure garden to Buddha and of its being accepted by him for the use of the priests had reached the ears of Tissa, and in imitation of this pious example he dedicated the Mahamega to sacred purposes. This garden of twenty square miles in extent was in the centre of the royal city. The gift was important, as signifying the royal protection extended to the new religion, and like all matters of special interest it received much attention from the ancient chronicler, as may be seen by the following extract from the Mahawansa :— *Mahamega*

" In the morning, notice having been previously given by beat of drums, the celebrated capital, the road to the *thera's*

664. THE MAHAMEGA, OR KING'S PLEASURE GARDEN,

Gift of the Mahamega

(chief priest's) residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers and the women of the palace, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

"There, having approached the *theras* worthy of veneration and bowed down to them, proceeding together with the *theras* to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough to mark the limits for the consecration. The superb state elephants, Mahapaduma and Kunjara, were harnessed to the golden plough. Beginning at the first Kuntamalaka, this monarch, sole ruler of the people, accompanied by the *theras*, and attended by the four constituent hosts of his military array, himself held the half of the plough.

"Surrounded by exquisitely painted vases, carried in procession, and gorgeous flags; trays containing sandal dust; mirrors with gold and silver handles; baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other decorations; excited by the symphony of every kind of music; encompassed

PHOTOGRAPHED FROM THE TOP OF THE ABHAYAGIRIYA DAGABA.

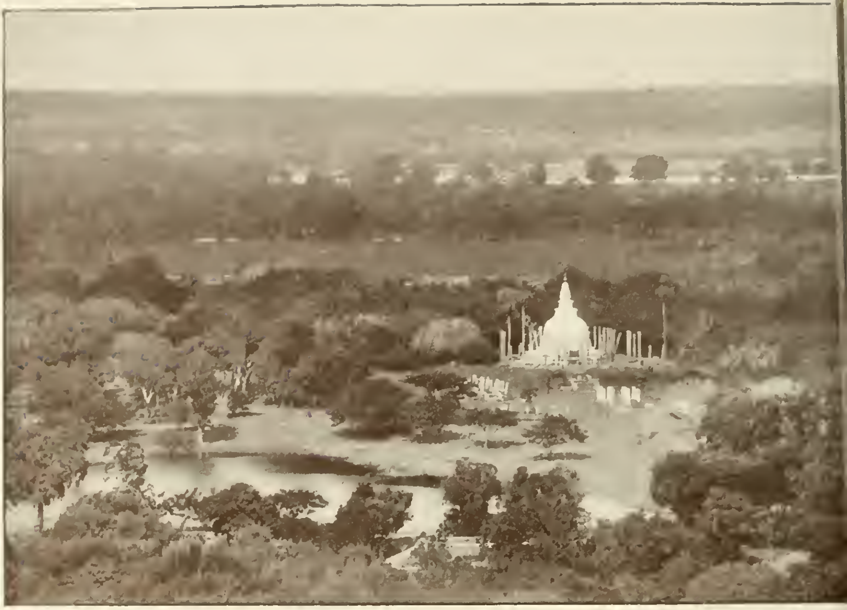
by the martial might of his empire ; overwhelmed by the shouts of gratitude and festivity which welcomed him from the four quarters of the earth ;—this lord of the land made his progress, ploughing and exhibiting furrows, amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Dedication of the Mahamega

"The eminent saint, the Mahathera, distinctly fixed the points defining the boundary, as marked by the furrows made by the king's plough. Having fixed the position for the erection of thirty-two sacred edifices, as well as the Thuparama *dagaba,* and having, according to the forms already observed, defined the inner boundaries thereof, this sanctified person on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked."

Having thus dedicated the royal precincts of the city to religious purposes, Tissa's next object was to hallow them by the presence of a relic of the Buddha himself.

Here again we plunge into myth of the highest order to obtain a grain or two of actual fact. We accept as authentic the statement that the Thuparama was the first of the large



666. BIRD'S EYE VIEW OF THE THUPARAMA.

667. THE THUPARAMA.

The Thuparama and the collar bone relic

shrines built upon this sacred ground, and that it was erected by King Tissa. It is quite likely, too, that he endeavoured to procure a true relic of the Buddha, and that he sent to his friend the Emperor Asoka to obtain one; but a simple recital of such a proceeding would be quite unworthy of the oldest shrine in Ceylon; and so Tissa is said to have had recourse to supernatural means to obtain the needful relic, and to have asked the gods themselves for the right collar bone of the Buddha. A nephew of Mahinda was chosen for the mission, and instructed to address the Emperor Asoka as follows: "Maharajah, thine ally Tissa, now converted to the faith of Buddha, is anxious to build a *dagaba*. Thou possessest many corporeal relics of the Muni; bestow some of those relics, and the dish used at his meals by the divine teacher." He was next to proceed to Sakka, the chief of the Dévas, and thus address him: "King of Dévas, thou possessest the right canine tooth relic, as well as the right collar bone relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth relic, but bestow the collar bone of the divine teacher. Lord of Dévas! demur not in matters involving the salvation of the land of Lanka." The relic was surrendered by the gods and conveyed to Anurádhápurá, where it performed many miracles before it reached the receptacle in the Thuparama. Its concluding feat was to rise from the back of the elephant that conveyed it to the shrine to the height of five hundred cubits, and thence display itself to the astonished populace, whose hair stood on end at the sight of flames of fire and streams of water issuing from it.

But it is not within our present purpose to quote all the legends that embellish the history contained in the ancient Sinhalese writings, and we must pass on to the shrine itself, built by Tissa about the year B.C. 307.

This monument is in itself evidence of the remarkable skill of architect, builder, and sculptor in Ceylon at a period anterior to that of any existing monument on the mainland. The upper portion of the structure has been renovated by the devotees of modern times, but the carvings and other work of the lower portion remain untouched. All the Ceylon *dagabas* are of this bell shape, but their circumference varies from a few feet to over eleven hundred, some of them containing enough masonry to build a town for twenty-five thousand inhabitants. The Thuparama is small compared with many of them, the diameter of the bell being about forty feet and its height about sixty.

The portion of the basement immediately beneath the bell is undoubtedly ancient. It consists of two stages; the lower, about three and a half feet high, is faced with dressed stone and belted with bold mouldings; the upper retires a couple

Anurádhápurá
The Thuparama

of feet, and upon that is a terrace six feet wide running right round the *dagaba*. The whole of the interior is believed to be solid brick. Below the basement of the bell all has more or less been buried in earth and *débris*, the accumulation of ages ; excavation has, however, disclosed a circular platform of about one hundred and sixty feet in diameter, raised to about twelve feet above the original level of the ground. The base of this platform, which is reached by two flights of stone steps, is also of brick and is ornamented with bold mouldings to a height of about five feet, and above this the wall is surrounded with semi-octagonal pilasters.

The most attractive feature of the *dagaba,* however, is the arrangement of ornamental pillars on the platform. A large number, as may be seen by a glance at our illustration (Plate 667), are still erect. They are all slender monoliths of elegant proportions. The carvings of the capitals are singularly beautiful; they contain folial ornaments as well as grotesque figure-sculptures, and are fringed to a depth of more than a foot with tassels depending from the mouths of curious masks. These pillars are placed in four concentric circles, and decrease in height as the circles expand, the innermost being twenty-three feet and those of the outside circle fourteen feet high.

There has been a great deal of speculation as to the possible structural use of these pillars. It is very likely that they served some purpose besides that of mere ornament, but what that was we are hardly likely now to discover, as no allusion is made to them in any of the ancient chronicles.

Of the original one hundred and seventy-six pillars only thirty-one remain now standing entire with their capitals.

Monolithic cistern

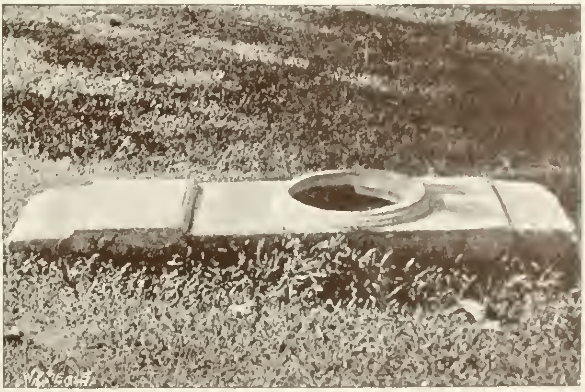
Near the Thuparama there is a remarkably fine vessel carved out of a single block of granite. Its size may be estimated from the old Sinhalese woman who stands near it in our picture. It is undoubtedly very ancient, but its use is a matter of conjecture; most probably it was a receptacle for alms in the form of rice for the use of the priests.

Pandu Orua

In the vicinity lies another curious vessel, about seven feet long, also hewn out of a single block. Its chief points are a circular basin and a raised slab, and it is supposed to have been used for dyeing the robes of the priests, being known as a "pandu orua," or dyeing vat. The robes were placed in the basin of yellow dye, and were afterwards spread upon the slab and wrung out with wooden rollers.

The interesting ruins of the Daladá Máligáwa, or Palace of the Tooth, are within the original outer wall of the Thuparama enclosure. This palace was built for the reception of Buddha's tooth upon its arrival in Ceylon in A.D. 311, but we must first remark upon other ruins of an older date.

668. MONOLITHIC CISTERN.



669. PANDU ORUA FOR DYEING THE ROBES OF THE MONKS.

Anurádhápurá
The Sacred Bo-tree

We pass now to a relic which has perhaps attracted more attention than any other—the sacred bo-tree. The royal convert, King Tissa, having succeeded in obtaining a branch of the fig-tree under which the Buddha had been wont to sit in meditation, planted it at Anurádhápurá, and it is now the venerable tree which we see still flourishing after more than twenty centuries. Its offspring have formed a grove which overshadows the ruins of the once beautiful court and the tiers of sculptured terraces which were built around it. All that is left of the magnificent entrance to the enclosure is seen in our picture (Plate 670)—a few bare monoliths and the two janitors still at their post.

The story of this tree is intimately connected with that of Mahinda, and therefore goes back to the foundation of Anurádhápurá. We have already noticed that the conversion of the people followed immediately upon that of their king, and in the desire to embrace the doctrines of the great preacher the women were not behind, and thousands of them wished to take vows and enter upon a life of asceticism. But Mahinda declared that although they might be converted by his preaching they could take vows only at the hands of a dignitary of their own sex. This difficulty was overcome by sending for his sister Sanghamitta, who had become the prioress of a Buddhist nunnery at Pataliputra. Thither King Tissa's minister, Arittha, was deputed to proceed and invite her to Ceylon for the purpose of initiating the women of the island; and at the same time he was directed to request the Emperor Asoka to allow her to bring with her a branch of the sacred bo-tree under which the Buddha attained perfection. This mission was duly accomplished; the princess came, and with her the branch from which grew the very tree which still flourishes at Anurádhápurá.

Glancing at the story of the Mahawansa, we shall find no exception to the typical manner in which the native historians adorn their descriptions of important events, disguising every fact with a mantle of extravagant romance.

When it was decided that a branch of the original bo-tree should be sent, superhuman aid was immediately forthcoming for the construction of a golden vase for its transit. This vase was moulded to a circumference of fourteen feet and a thickness of eight inches. Then the monarch causing that vase, resplendent like the meridian sun, to be brought, attended by the four constituent hosts of his military array, and by the great body of the priesthood, repaired to the great bo-tree, which was decorated with every variety of ornament, glittering with the variegated splendour of gems, decked with rows of streaming banners, and laden with offerings of flowers of every

The Sacred Bo-Tree

hue. . . . Having bowed down with uplifted hands at eight places, and placed that precious vase on a golden stool studded with various gems, of such a height that the branch could easily be reached, he ascended it himself for the purpose of obtaining the topmost branch. Using vermilion in a golden pencil, and streaking the branch therewith, he made this solemn declaration and invocation:—"If this right topmost branch from this bo-tree is destined to depart hence to the land of Lanka, and if my faith in the religion of Buddha be unshaken, let it, self-severed, instantly transplant itself into this golden vase."

The bo-branch, severing itself at the place where the streak was made, rested on the top of the vase, which was filled with scented oil . . . The sovereign on witnessing this miracle, with uplifted hands, while yet standing on the golden stool, set up a shout, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "sahdu," and the crowding multitude, waving thousands of cloths over their heads, cheered . . . The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were witnessed. By the din of the separately heard sound of various musical instruments—by the "sahdus" shouted, as well as by Dévas and men of the human world as by the host of Dévas and Brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkas as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal chaotic uproar.

The vase was then embarked on board a vessel in charge of a large number of royal personages, and, accompanied by the monarch, was taken down the Ganges to the sea, where the Maharajah disembarked and "stood on the shore with uplifted hands; and gazing upon the departing branch, shed tears in the bitterness of his grief. In the agony of parting, the disconsolate Asoka, weeping and lamenting in loud sobs, departed for his own capital."

After a miraculous passage the vessel arrived off the coast of Ceylon and was discerned by the king, who was watching for it from a magnificent hall which had been erected on the shore for the purpose. Upon seeing its approach he exclaimed: "This is the branch from the bo-tree at which Buddha attained Buddhahood," and rushing into the waves up to his neck he caused the great branch to be lifted up collectively by sixteen castes of persons, and deposited it in the lordly hall on the beach.

It was then placed on a superb car and, accompanied by the king, was taken along a road sprinkled with white sand and decorated with banners and garlands of flowers to the city

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The Sacred Bo-tree

of Anurádhápurá, which was reached on the fourteenth day. At the hour when shadows are most extended the procession entered the Mahamegha garden, and there the king himself assisted to deposit the vase. In an instant the branch extricated itself, and springing eighty cubits into the air, self-poised and resplendent, it cast forth a halo of rays of six colours. These enchanting rays, illuminating the land, ascended to the Brahma heavens and continued visible till the sun had sunk into the sea.

Afterwards the branch, descending under the constellation "Rohini," re-entered the vase on the ground, and the earth thereupon quaked. Its roots, rising up out of the mouth of the vase and shooting downwards, descended, forcing it down into the earth. The whole assembled populace made floral and other offerings to the rooted branch. A heavy deluge of rain fell around, and dense clouds completely enveloped it in their misty shrouds. At the end of the seventh day the clouds dispersed and displayed the bo-tree with its halo.

This bo-tree, monarch of the forest, endowed with many miraculous powers, has stood for ages in the delightful Mahamegha garden in Lanka, promoting the spiritual welfare of the inhabitants and the propagation of the true religion.*

There is good reason to accept the main facts of the above story, notwithstanding the fairy tale into which they have been woven. The subsequent history of the venerable tree has been less poetically chronicled, and recounts with great exactness the functions held in its honour, together with reliable information on matters connected with its careful preservation and the adoration bestowed upon it. That it escaped destruction by the enemies of Buddhism throughout many invasions is perhaps attributable to the fact that the same species is held in veneration by the Hindus who, while destroying its surrounding monuments, would have spared the tree itself.

Isurumuniya

Another very ancient and interesting foundation attributed to King Tissa is the Isurumuniya Temple. This curious building, carved out of the natural rock, occupies a romantic position. Before and behind lie large lotus ponds on whose banks huge crocodiles may occasionally be seen. We may easily photograph them from a distance by means of a telescope lens, but they object to be taken at short range. We may approach them with a hand camera, but immediately it is presented to them they dart into the water at lightning speed. These ponds are surrounded by woodland scenery which presents many an artistic feature; but we must here be content with a near view of the temple itself. To the right of the

* This account is condensed from Mr. Turnour's translation of the early part of the Mahawansa, written in the fifth century.

670. THE SACRED BO-TREE.

671. THE ISURUMUNIYA ROCK TEMPLE.

672. SCULPTURED TABLET AT ISURUMUNIYA.

673. BACK VIEW OF THE ISURUMUNIYA TEMPLE.

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entrance will be noticed a large *pokuna* or bath. This has been restored and is quite fit for its original purpose of ceremonial ablution, but the monks now resident have placed it at the disposal of the crocodiles, whom they encourage by providing them with food.

The modern entrance to the shrine, with its tiled roof, is in shocking contrast to the rock-building, and unfortunately this is the case with all the ancient rock-temples of the island.

The terraces which lead to the shrine are interesting for their remarkable frescoes and sculptures in bas relief. There are more than twenty of these in the walls, and all of them are exceedingly grotesque. Several are in the form of tablets like the specimen here shown, in plate 672.

In addition to the tablets, the natural rock was frescoed in high relief, and although many of the figures have become hardly discernible, owing to the action of the climate during so many centuries, others are still clearly defined. Above the corner of the bath are the heads of four elephants, and above them is a sitting figure holding a horse. Similarly there are quaint carvings in many other parts. The doorway is magnificent, and for beautiful carving almost equals anything to be found in Ceylon. There is nothing of special interest about the shrine. It has a figure of Buddha carved out of the solid rock, but the rest of it has been decorated quite recently, and, like the entrance porch, seems out of harmony with the spirit of the place.

The temple is unique in many respects and worthy of a thorough exploration. It was discovered about thirty years ago entirely hidden by jungle, and, of course, in a worse state than at present.

There are many more remains of this period in Anurádhápurá, but we shall now pass on to the Brazen Palace, a building of somewhat later date—the end of the second century B.C.

In the interval between Tissa's death and the building of the Brazen Palace by Dutthagamini, a large number of monasteries were erected and the community of monks greatly increased. But even so early as this after the foundation of the sacred city trouble came in the form of invasion from Southern India. For some years the Tamils held the upper hand, Elara, *Elara* one of their princes, usurped the Sinhalese throne, and the Buddhist cause was in danger of complete annihilation, when the Sinhalese king Dutthagamini, stirred by religious enthusiasm, made a desperate stand and recovered his throne. The story of the final combat is worthy of our notice as showing the character of the man who erected the most wonderful of the Anurádhápurá monuments.

It was in B.C. 164 that Dutthagamini, having grown weary

The duel

of the protracted struggles of his army which for some years he had led with varying fortune against Elara, challenged that prince to single combat. Having given orders that no other person should assail Elara, he mounted his favourite war elephant, Kandula, and advanced to meet his adversary. Elara hurled the first spear, which Dutthagamini successfully evaded and at once made his own elephant charge with his tusks the elephant of his opponent. After a desperate struggle Elara and his elephant fell together.

Death of Elara

Then followed an act of chivalry on the part of Dutthagamini so remarkable that it has been regarded with admiration for twenty centuries. He caused Elara to be cremated on the spot where he fell, and there built a tomb. He further ordained that the tomb should receive honours, and that no one should pass it without some mark of reverence; and even to this day these injunctions are to some extent respected, and the tomb is still marked by a huge mound.

With the death of Elara the power of the invaders was broken, and the heroic Dutthagamini restored to the country those conditions of peace and prosperity under which Tissa had been enabled to inaugurate the religious foundations already referred to. To the further development of these he now applied himself.

The Brazen Palace

The community of monks had enormously increased with the popularity of the new religion, and Dutthagamini made their welfare his chiefest care, erecting the Loha Pasada, known as the Brazen Palace, for their accommodation. This remarkable building rested on sixteen hundred monolithic columns of granite, which are all that now remain; their original decoration has disappeared, and we see only that part of them which has defied both time and a whole series of heretic invaders. The basement or setting of this crowd of hoary relics is buried deep in earth that has been for centuries accumulating over the marble floors of the once resplendent halls, and all that is left to us are these pillars partially entombed, but still standing about twelve feet out of the ground (see Plate 674).

The history of this wonderful edifice is fully dealt with in the native chronicles, whose accuracy as to the main features is attested in many ways, and not least by the "world of stone columns" that remain.

The following description is taken from the Mahawansa, and was probably written about the fifth century A.D. from records preserved in the monasteries:—

"This palace was one hundred cubits square and of the same height. In it there were nine stories, and in each of them one hundred apartments. All these apartments were highly finished with silver; and the cornices thereof were em-

The Brazen Palace

bellished with gems. The flower-ornaments thereof were also set with gems, and the tinkling festoons were of gold. In this palace there were a thousand dormitories having windows with ornaments which were bright as eyes.

"The monarch caused a gilt hall to be constructed in the middle of the palace. This hall was supported on golden pillars, representing lions and other animals as well as the *dévatás,* and was ornamented with festoons of pearls all around. Exactly in the middle of this hall, which was adorned with the seven treasures, there was a beautiful and enchanting ivory throne. On one side of this throne there was the emblem of the sun in gold; on another the moon in silver; and on the third the stars in pearls. From the golden corners in various places in the hall, bunches of flowers made of various gems were suspended; and between golden creepers there were representations of the Játakas. On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan of exquisite beauty was placed. On the footstool of the throne a pair of slippers ornamented with beads, and above the throne glittered the white canopy of dominion mounted with a silver handle.

"The king caused the palace to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric; even the laver and its ladle for washing the hands and feet of the priests kept at the door of the temple were made of gold. Who shall describe the other articles used in that palace? The building was covered with brazen tiles; hence it acquired the name of the 'Brazen Palace.'"

The palace did not long remain as originally constructed by Dutthagamini. In the reign of Sadhatissa, about B.C. 140, the number of stories was reduced to seven; and again, about two centuries later, to five. Its history has been marked by many vicissitudes, generally involving the destruction of some of its upper stories. These attacks on the wonderful edifice were not always due to the iconoclastic zeal of Brahman invaders, but to a serious division in the ranks of the Buddhists themselves. About the year B.C. 90 a question arose as to the authority of certain doctrines which one party wished to be included in the canon. The proposal was regarded as an innovation and strenuously opposed by the orthodox fraternity, with the result that those who adhered to the innovation formed themselves into a rival body known as the Abhayagiriya. Hence the great Brazen Palace, which had originally been the residence of the highest ascetics, was dependent for its preservation on the varying fortunes of its orthodox inhabitants. This division, which marred the unity of Buddhism in Ceylon for fourteen centuries, was perhaps at the height of its bitterness when

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Maha Sen came to the throne at the beginning of the third century. He adopted the heresy above referred to and pulled down the Brazen Palace in order to enrich the rival monastery with its treasures. This apostate king, however, afterwards recanted, and in his penitence he restored the palace once more to its ancient splendour, and rebuilt all the other monasteries that he had destroyed.

From the nature of its construction as well as the intrinsic value of its decorative materials, the Brazen Palace has always been more exposed to spoliation than the shrines and other buildings whose colossal proportions astonish us as we wander through the sacred city.

A more enduring and not less remarkable piece of the work of Dutthagamini has come down to us. The new religion had filled its votaries with almost superhuman energy, and only the very hills themselves could compare with the buildings which were the outward expression of their devotion. Foundations were laid to the depth of one hundred feet and composed of layers of crystallised stone and plates of iron and copper alternately placed and cemented; and upon such bases were piled millions of tons of masonry.

The Ruanweli Dagaba

We see the remains of one of these stupendous edifices in the Ruanweli or gold-dust *dagaba*. Its present appearance from a distance, from which our picture is taken, is that of a conical shaped hill nearly two hundred feet high, covered with trees and surmounted by a tiny spire. It is, however, a mass of solid brickwork (see Plates 675 and 676).

Time and the frequent attacks of enemies have to a great extent obliterated the original design, but there is sufficient of the structure still remaining to verify the accounts of the ancient writers who have transmitted to us full details of the building as it was erected in the second century B.C. We should not readily believe these accounts without the evidence of the ruins. It is as well, therefore, to see what remains before we glance at the first written story of the *dagaba*.

The ruins of the eastern portico in the foreground of the picture at once suggest an entrance of stately proportions. The pillars are arranged in six parallel rows so that wooden beams might be laid upon them longitudinally and transversely for the support of the ornamental open roof which was undoubtedly there. The boldly sculptured lions of the left front give a clue to the style of ornament adopted.

Upon traversing the passage, which we notice is sufficiently large to admit elephants, we arrive at an extensive court or platform nearly one hundred feet wide and extending round the whole *dagaba*. This is the path used for processions in which a large number of elephants frequently took part. From

674. THE LOHA PASADA OR BRAZEN PALACE.

675. THE RUANWELI DAGABA.

676. THE RUANWELI, SHOWING THE EXCAVATION OF THE ELEPHANT WALL.

677. MINIATURE DAGABA ON THE PLATFORM OF THE RUANWELI.

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this rises another immense square platform measuring about five hundred feet each way and made to appear as if supported by about four hundred elephants. These elephants form the retaining wall; they were modelled in brickwork and placed less than two feet apart; only their heads and fore legs appear; their height is about nine feet. Although all that have been excavated are in a terribly dilapidated condition (see Plate 676), there are still evidences here and there of the original treatment and finish. We learn from the native records that they were all coated with the hard and durable white enamel, chunam, and that each had ivory tusks. In protected places portions of the original surface still remain, and the holes in the jaws where the tusks were inserted are still visible.

There are also traces of ornamental trappings which were executed in bold relief; they differ considerably on each elephant, suggesting great ingenuity on the part of the modellers.

These two platforms form the foundation constructed to sustain the ponderous mass of the solid brick shrine which was built upon it to the height of two hundred and seventy feet, with an equal diameter at the base of the dome.

The upper platform from which the *dagaba* rises covers an area of about five acres, and is paved with stone slabs; these share the general ruin, due more to ruthless destruction than the ravages of time. We notice that repairs have been effected by fragments of stone taken from other fine buildings; for there are doorsteps, altar slabs, carved stones, of all shapes and sizes, some incised with curious devices of evident antiquity, and even huge monoliths from the thresholds of other buildings have been dragged hither to supply the destroyed portions of the original paving.

The objects of interest surrounding the *dagaba* are very numerous. There are four ornamental altars, and various parts belonging to them scattered everywhere: carved panels, pedestals, scrolls, capitals, friezes, stone tables, elephants' heads, great statues of Buddhas and kings.

Our illustration (Plate 677) shows how formidable is the business of excavation. The platforms had been buried to the depth shown by the heaps of earth that still surround them and hide the greater portion of the elephant wall. The same features are observable in the illustration which faces this page. Here upon the platform we notice in its original position a miniature *dagaba*, of which there were probably many placed around the great shrine as votive offerings. This specimen with the platform below it is composed of a ponderous monolith, and does not appear to have been disturbed.

In the far distance is a statue with a pillar of stone at the back of it. This is said to be a statue in dolomite of King

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Batiya Tissa I., who came to the throne B.C. 19. It is eight feet high, much weather-worn, and full of fractures.

Near it are four other statues placed with their backs to the *dagaba* (see Plate 678), three of them representing Buddhas, and the fourth King Dutthagamini. They originally stood in the recesses of a building on the platform, and were dug out during the excavations. They are all sculptured in dolomite; the folds of the priestly robes with their sharp and shallow flutings are very beautifully executed. They were probably once embellished with jewels, the pupils of the eyes consisting of precious stones, and the whole figures being coloured in exact imitation of life.

The figure on the extreme left is said to be that of the king, who is wonderfully preserved considering his great antiquity. The statue is ten feet high, and must have looked very imposing in its original state, the jewelled collars being gilt, and their pearls and gems coloured and polished; even now the features wear a pleasant expression.

The hall where these figures were unearthed was probably built specially for their reception. It is close to their present position, and its threshold is marked by a plain moonstone.

Within a few yards of the statues stands a very fine slab engraved in old Sinhalese characters. This seems to have formed part of the wall at the side of the porch of the hall, and it is still erect between two of the original pillars, being very firmly fixed in a bed of brickwork. The engraved face would thus have been inside the portico. Its date is the latter part of the twelfth century, and it gives some account of various good deeds of the King Kirti Nissanka, who was famous for his attention to the repair and maintenance of religious edifices. After reciting that he "decorated the city like a city of the gods," it ends with an appeal to future princes to protect and preserve the *wiháres,* the people, and the religion.

To give a complete description of the Ruanweli *dagaba* and of the numerous ruined halls, altars and monuments that form part of or are connected with it would fill a volume at least as large as the present. We must, however, remark briefly on a few more points of special interest.

The three terraces or pasadas round the base of the bell are about seven feet wide, and were used as ambulatories by the worshippers. The uppermost terrace is ornamented with forequarters of kneeling elephants to the number of about one hundred and fifty. These are placed on the outer edge at regular intervals all round the *dagaba.* From the terraces the great hemispherical mass of brickwork was carried to the height of two hundred and seventy feet, including the tee or small spire. Its present appearance, as may be seen in plate 676, is a

678. STATUES IN DOLOMITE ON THE RUANWELI PLATFORM.

679. ALTAR AT THE RUANWELI DAGABA.

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shapeless mound covered with trees sprung from stray seeds; but beneath those trees are the millions of bricks which were carefully and religiously laid two thousand years ago.

The lower part of the bell has been restored to some extent by pious pilgrims who have from time to time expended considerable sums of money upon it; but the race that could make these immense shrines what they once were has vanished, and with it the conditions which rendered such works possible.

The principal ornaments of the *dagaba* were the chapels or altars at the four cardinal points. All these are in a very ruinous condition, portions of the friezes carved in quaint designs being strewn about, as also are railings, mouldings, brackets, vases, and sculptures of various kinds. One of these structures, however, has been restored as far as possible from the fragments found lying about at the time of its excavation (Plate 679). There are traces here and there of enamel and colour, especially upon the figure subjects, and it is supposed from this that the whole surface of the altars was covered with that wonderfully durable white chunam, and that they were made attractive to the native eye by the gaudy colouring of the figures and cornices.

In addition to the interesting architectural features of the shrine there are numerous inscriptions in old Sinhalese characters, relating to grants of land and other matters connected with the *dagaba*. The ancient writings refer to a number of monastic edifices that surrounded it. Of these there are traces; but, since we find even lofty platforms buried in earth and overgrown with grass and trees, the exploration of smaller buildings is easily understood to be a difficult matter. How extensive they must have been we can imagine from the fact that many thousands of monks were attached to the monasteries of each of the large *dagabas;* and for their personal accommodation, not to speak of the requirements of their religious ceremonies, a vast range of buildings must have been necessary.

Having glanced at the present condition of the ruined shrine of Ruanweli, we will now turn to the Mahawansa for some particulars of its origin. The chronicler, naturally enough, attributes to a deity the supply of the necessary materials; but the account of the construction is reasonable enough, and is in many particulars borne out by what we see at the present day. To support a solid mass of masonry two hundred and seventy feet high and nearly a thousand in circumference were needed foundations of an extraordinary character, and the attention devoted to this unseen part of the work was justified by results. Its success is evidenced by the fact that not even now has any part of the foundation shown the slightest sign of subsidence.

After the necessary excavation had been made, "the monarch Dutthagamini," says the chronicle, "who could discriminate the advantages and disadvantages of things, causing round stones to be brought by means of his soldiers, had them well beaten down with pounders, and to ensure greater durability to the foundation he caused that layer of stones to be trampled by enormous elephants, whose feet were protected by leathern shoes. He had clay spread upon the layer of stones, and upon this he laid bricks; over them a coat of cement; over that a layer of stones; over them a network of iron; over that a layer of phalika stone, and over that he laid a course of common stones. Above the layer of common stones he laid a plate of brass, eight inches thick, embedded in a cement made of the gum of the kappitha tree, diluted in the water of the small red cocoanut. Over that the lord of the chariots laid a plate of silver seven inches thick, cemented in vermilion paint mixed in tila oil.

"The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahathupa was to be built, thus addressed the priesthood: 'Revered lords! initiating the construction of the great cétiya, I shall to-morrow lay the festival-brick of the edifice: let all our priesthood assemble there. Let all my pious subjects, provided with offerings, bringing fragrant flowers and other oblations, repair to-morrow to the site of the Mahathupa.'

"The ruler of the land, ever mindful of the welfare of the people, for their accommodation provided at the four gates of the city numerous bath-attendants, barbers, and dressers, as well as clothing, garlands, and savoury provisions. The inhabitants of the capital as well as of the provinces repaired to the thupa.

"The lord of the land, guarded by his officers of state decked in all the insignia of their gala dress, himself captivating all by the splendour of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments, attended by forty thousand men, accompanied by a full band of musicians, repaired to the site, as if he had himself been the king of the Dévas."

Next, the chronicler with pardonable exaggeration describes the throngs of priests who attended the ceremony from various Indian monasteries. After running up their number to nearly a million, he seems to come to the limit of his notation, and omits his estimate of the full number of Ceylon monks. The account then continues: "These priests, leaving a space in the centre for the king, encircling the site of the cétiya, in due order stood around. The king, having entered the space and

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seeing the priesthood who had thus arranged themselves, bowed down to them with profound obeisance; and overjoyed at the spectacle, making offerings of fragrant garlands and walking twice round, he stationed himself in the centre on the spot where the filled chalice was placed with all honours. This monarch, supremely compassionate, and regardful equally of the welfare of all beings, delighting in the task assigned to him, caused a minister of noble descent, well attired, to hold the end of a fine rod of silver that was fitted into a golden pivot, and began to make him walk round therewith on the prepared ground, with the intent to describe a great circle to mark the base of the cétiya. Thereupon a thera of great spiritual discernment, by name Siddhattha, who had an insight into the future, dissuaded the king, saying to himself, 'the king is about to build a great thupa indeed; so great that while yet it is incomplete he would die: moreover, if the thupa be a very great one it would be exceedingly difficult to keep in repair.' For these reasons, looking into futurity, he prohibited it being constructed of that magnitude. The king, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the theras, adopting the proposal of the thera Siddhattha, described a circle of more moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and surrounded them with one thousand and eight fresh vases and with cloth in quantities of one hundred and eight pieces. He then caused eight excellent bricks to be placed separately, one in each of the eight quarters, and causing a minister, who was selected and fully arrayed for the purpose, to take up one that was marked with divers signs of prosperity, he laid the first auspicious stone in the fine cement on the eastern quarter; and lo! when jessamine flowers were offered thereunto, the earth quaked."

When the pediment was complete the very important business of constructing the relic chamber was proceeded with. This was placed in the centre and afterwards covered by the mighty mass of brickwork that forms the *dagaba*.

The Mahawansa gives the following minute description of the formation of the receptacle and the articles placed in it prior to the installation of the relics :—

Six beautiful cloud-coloured stones were procured, in length and breadth eighty cubits and eight inches thick. One of these slabs was placed upon the flower-offering ledge from which the dome was to rise, and four were placed on the four sides in the shape of a box, the remaining one being placed aside to be afterwards used as the cover. "For the centre of this relic receptacle the king caused to be made an exquisitely beautiful bo-tree in precious metals. The height of the stem was

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eighteen cubits; the root was coral, and was fixed in emerald ground. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem there were representations of the eight auspicious objects, plants and beautiful rows of quadrupeds and geese. Above this, around the edges of a gorgeous cloth canopy, there was a fringe with a gold border tinkling with pearls, and in various parts garlands of flowers were suspended. At the four corners of the canopy hung bunches composed of pearls, each of them valued at nine lacs. Emblems of the sun, moon, and stars, and the various species of lotuses, represented in gems, were appended to the canopy . . . At the foot of the bo-tree were arranged rows of vases filled with the various flowers represented in jewellery and with the four kinds of perfumed waters.

"On a golden throne, erected on the eastern side of the bo-tree, the king placed a resplendent golden image of Buddha, in the attitude in which he received buddahood at the foot of the bo-tree at Uruvela in the kingdom of Magadha. The features and limbs of that image were represented in their several appropriate colours in exquisitely resplendent gems. Near the image of Buddha stood the figure of Mahabrahma bearing the silver canopy of dominion; Sakka, the inaugurator, with his conch; Pancasikha, harp in hand; Kalanga, together with his singers and dancers; the hundred-armed Mara mounted on his elephant and surrounded by his host of attendants." The above was the arrangement of the eastern side. On the other three sides altars were formed in an equally elaborate and costly manner. Groups of figures represented numerous events in the life of Buddha and his various deeds. There was Brahma in the act of supplicating Buddha to expound his doctrines; the advance of King Bimbisara to meet Buddha; the lamentation of Dévas and men on the demise of Buddha, and a large number of other notable occurrences. Flashes of lightning were represented on the cloud-coloured stone walls illuminating and setting off the apartment.

What the relics were that this elaborate receptacle was made to receive is not quite clear, but some were obtained, and for the ceremony of translation a canopy of cloth ornamented with tassels of gems and borders of pearls was arranged above the chamber. On the day of the full moon the monarch enshrined the relics. "He was," says the Mahawansa, "attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses, and chariots, resplendent by the perfection of their equipment; mounting his state carriage, to which four perfectly white steeds of the

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The Ruanweli Dagaba

Sindhava breed were harnessed, he stood under the white canopy of dominion bearing a golden casket for the reception of the relics. Sending forward the superb state elephant, Kandula, fully caparisoned to lead the procession, men and women carrying one thousand and eight exquisitely replenished vases encircled the carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colours surrounded the car." Amidst such a scene the monarch Dutthagamini descended into the receptacle carrying the casket of relics on his head and deposited it on the golden altar. He then ordered that the people who desired to do so might place other relics on the top of the shrine of the principal relics before the masonry dome was erected, and thousands availed themselves of the permission.

Now the work of building again proceeded, and the massive *dagaba* was carried near to completion when King Dutthagamini fell sick. The native chronicle tells a pathetic story of the last scene, describing how the dying monarch was carried to a spot where, in his last moments, he could gaze on his greatest works—the Lohapasada and the Ruanweli *dagaba*. Lying on a marble couch which is pointed out to the visitor at the present day, he was comforted by hearing read out an enumeration of his own many pious acts. His favourite priest, who had been a great warrior and had been at his side in twenty-eight battles, was now seated in front of him. The scene is thus referred to in the Mahawansa: "The king thus addressed his favourite priest: 'In times past, supported by thee, one of my warriors, I engaged in battle; now, single-handed, I have commenced my conflict with death. I shall not be allowed to overcome this antagonist.' To this the thera replied: 'Ruler of men, compose thyself. Without subduing sin, the dominion of the foe, the power of the foe, death is invincible. For by our divine teacher it has been announced that all that is launched into this transitory world will most assuredly perish; the whole creation therefore is perishable. The principle of dissolution uninfluenced by the impulses of shame or fear exerts its power, even over Buddha. Hence, impress thyself with the conviction that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one, thy ambition to do good was truly great; for when the world of the gods was then even nigh unto thee, and thou couldst have been born therein, thou didst renounce that heavenly beatitude, and repairing thither thou didst perform manifold acts of piety in various ways. Thy object in reducing this realm under one sovereignty was that thou mightest restore

the glory of the faith. My Lord, call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably afforded to thee.' . . . The monarch having derived consolation replied to the thera: 'For four-and-twenty years have I been the patron of the priesthood; may even my corpse be subservient to the protection of the ministers of the faith! Do ye therefore consume the corpse of him who has been as submissive as a slave to the priesthood in some conspicuous spot in the yard of the Uposatha Hall within sight of the Mahathupa.' Having expressed these wishes, he addressed his younger brother: 'My beloved Tissa, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Mahathupa; present flower offerings morning and evening; keep up three times a day the sacred service, with full band of musicians. Whatever may have been the offerings prescribed by me to be made to the religion of the deity of happy advent, do thou, my child, keep up without any diminution. My beloved, in no respects in the offices rendered to the priesthood let there be any intermission.' Having thus admonished him, the ruler of the land dropped into silence."

Saddha Tissa carefully carried out the dying wishes of his brother and completed the pinnacle. He also decorated the enclosing wall with elephants, and enamelled the dome with chunam.

Each of several succeeding kings added something to the decoration, and erected more buildings in the precincts of the great shrine. It is recorded of King Batiya Tissa, who reigned between 19 B.C. and 9 A.D., and whose statue near the *dagaba* we have already noticed, that on one occasion he festooned the *dagaba* with jessamine from pedestal to pinnacle; and on another he literally buried it in a heap of flowers, which he kept watered by means of machinery constructed for the purpose. Another king is said to have placed a diamond hoop upon the spire.

Whatever percentage we may be inclined to deduct from these accounts, there is no doubt that great wealth was lavished on the structure for many years after its erection. In later times, when the enemies of Buddhism obtained possession of the city, the great *dagaba* suffered severely; on many occasions it was partially destroyed, and again restored when the power of the Sinhalese was temporarily in the ascendant. The last attempt to destroy it is said to have taken place in the thirteenth century.

After our somewhat protracted examination of the Ruanweli, we pass from its precincts into one of the open stretches of park-like land that have been reclaimed from forest and jungle. The gardens that were once an especially beautiful feature of the ancient city were but a few years ago overgrown with trees,

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The ruins and the landscape

and dense thicket had veiled every vestige of brick and stone. Recent clearings have, however, disclosed numberless remains which form a unique feature in the landscape. Clusters of pillars with exquisitely carved capitals, as perfect as if they had recently left the hands of the sculptor, appear interspersed with the groups of trees that have been spared for picturesque effect. Here and there numbers of carved monoliths are lying prostrate, bearing evidence of wilful destruction. As we wander through one of these charming glades we are attracted especially by the group of pillars illustrated in plate 680. In almost every instance of such groups the ornamental wings on the landing at the top of the steps are exposed, although the steps and mouldings of the bases are buried in earth. In the illustration here given it will be noticed that these wing-stones, covered with makara and scroll, vie with the carved capitals in their excellent preservation; the fabulous monster forming the upper portion and the lion on the side are still perfect in every particular.

It is probable that these buildings consisted of an entrance hall and a shrine, that they were, in fact, the image houses of the *wiháres*.

Pokunas

Another very interesting feature of the cleared spaces is the large number of stone-built baths or tanks, called "pokunas." There are so many, and they vary so much in architectural treatment, that they must have added greatly to the beautiful aspect of the city. The specimen illustrated in our plate has been restored, and gives a good idea of the original appearance, although much of the ornamental portion is missing. It will be noticed that on one side there is a stone-paved terrace, within which is an inner bath. This inner bath was doubtless sheltered by a roof supported upon stone pillars, of which there are several fractured pieces and socket holes remaining. The inner bath leads into a chamber like the opposite one visible in the picture. The walls of these chambers are beautifully worked single stones, and the tops are covered by enormous slabs of a similar kind, measuring twelve by seven feet.

The kuttam-pokuna

The most interesting example yet discovered is the kuttam-pokuna or twin-bath (see plate 682). This consists of a couple of tanks placed end to end, measuring in all about two hundred and twenty by fifty feet. The left side of the picture serves to show the condition in which the baths were when discovered, but on the right we see that some considerable restoration has been effected. The materials are generally found quite complete, although dislodged and out of place.

Our photograph was taken in January, before the end of the rainy season, and in consequence the tank appears too full

680. REMAINS OF IMAGE HOUSES.

681. A POKUNA.

682. THE KUTTAM-POKUNA.

683. THE ABHAYAGIRIYA DAGABA.

Anurádhápura
Kuttam-pokuna

of water to admit of the structure being seen at any considerable depth, and some verbal description is therefore necessary.

The sides are built in projecting tiers of large granite blocks so planned as to form terraces all round the tank at various depths, the maximum depth being about twenty feet. Handsome flights of steps descend to the terraces, some of them having carved scrolls on the wings. The bold mouldings of the parapet give an exceedingly fine effect to the sides. There are signs of rich carvings in many parts of the structure, but every portion is too much defaced to trace the designs.

There is something very weird about these remnants of ancient luxury hidden in the lonely forest. In the dry season of the year, when the ruined terraces of the kuttam-pokuna can be seen to the depth of sixteen feet, this scene is one of the most impressive in Anurádhápurá.

We cannot help reflecting, too, that the famous baths of the Roman emperors were constructed contemporaneously with these, and that while those of Caracalla and Diocletian, being built of brick, have crumbled now beyond repair, the picturesque and elegant baths of Dutthagamini, with their beautiful terraces and stairways of granite, can with little trouble be restored to their pristine condition.

It is impossible to arrive at the exact purpose of the various forms of baths found at Anurádhápurá. Some were doubtless attached to the monasteries and used exclusively for ceremonial ablutions; some were private baths of the royal family; others were possibly for public use, and many served as receptacles of the drinking water of the inhabitants. All of them were fed from artificial lakes outside the city.

King Walagambahu and the Abhayagiriya

We have already referred to the usurpation of the throne of Ceylon by the Tamil invader, Elara, and to the combat with Dutthagamini, which resulted in the defeat and death of the usurper. Strange as it may appear, the victor, who had merely regained his birthright, was constrained to make atonement for bloodshed as well as the natural thank-offering for his victory, and to this we owe the building of the great monastery of the Brazen Palace and the Ruanweli *dagaba*. We find a curious repetition of history in the occurrences that took place about thirty years after his death, when the old enemy again got the upper hand. The king, Walagambahu, was deposed, and the usurper, Pulahatta, assumed the sovereignty. Fifteen more years of alien rule ensued, during which no less than four of the usurpers were murdered by their successor, until Walagambahu vanquished the fifth, Dathiya. He then proceeded to raise a monastery and shrine that should eclipse in magnitude those constructed by Dutthagamini under similar circumstances.

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The Abhayagiriya

The buildings of the monastery have vanished, save only the boundary walls and the stumps of its pillars, which are found in large numbers; but the Abhayagiriya *dagaba* (Plate 683), of its kind the greatest monument in the world, has defied all the forces of destruction, both of man and nature, and although abandoned for many centuries, during which it received its vesture of forest, there is still a very large proportion of the original building left. The native annals give as the measurement of the Abhayagiriya a height of four hundred and five feet, or fifty feet higher than St. Paul's Cathedral, with three hundred and sixty feet as the diameter of the dome. The height is now greatly reduced, but the base covers about eight acres, and sufficiently attests the enormous size of its superstructure. The lower part of the dome is buried under the *débris* of bricks which must have been hurled from above in infidel attempts at destruction. Beneath this mass the remains of the numerous edifices, altars, and statues, which surrounded the *dagaba*, are for the most part concealed, but excavations at various periods have disclosed some ruins of considerable interest, notably the altars at the four cardinal points, one of which is visible in our illustration (Plate 683). These altars are very similar to those of the Ruanweli *dagaba*, but much larger and more elaborate in detail, being about fifty feet in breadth. Many of the carvings are in remarkable preservation considering their vast age and the perils they have experienced. Between the stelæ were the usual strings of carved ornaments, with an additional one composed of running figures representing horses, elephants, bulls, and lions.

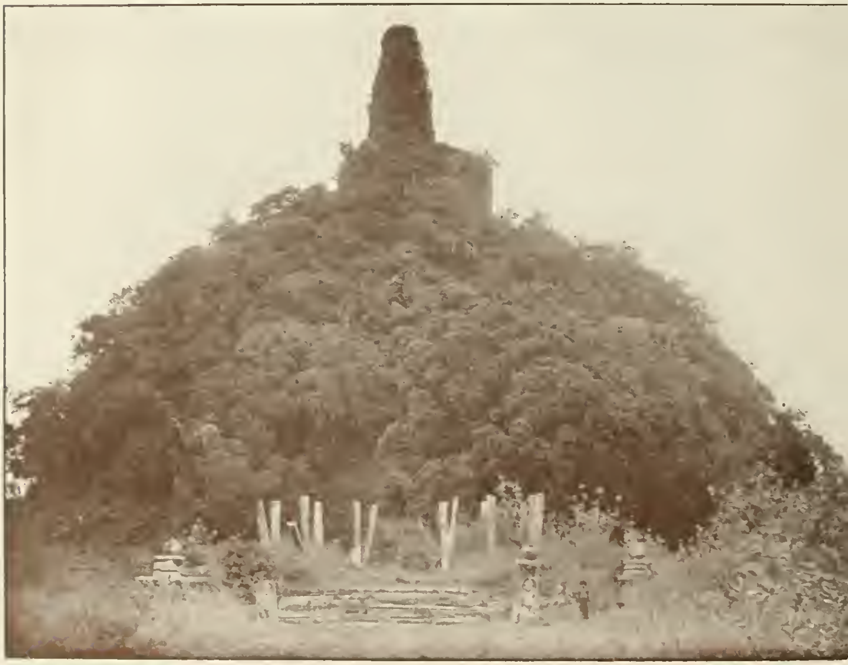
The altars

The stelæ, of which there are two at each end, are elaborately carved, as will be seen from the accompanying illustrations; the fronts being adorned with a floral decoration springing from a vase, and surmounted by three lions. The return faces are formed of two panels. The upper has a carved male figure (Nâga), with a five-headed cobra as a sort of halo, holding flowers in the right hand and resting the left on his hip. In the lower panel is a female (Nâgani) with single hood; the upper part of whose body is bare, with the exception of some jewellery, while below the waist the limbs are draped in a transparent robe; the ankles are encircled by bangles, and the palm of her right hand supports a vessel containing a lotus-bud (Plate 689). Adjoining the stelæ is a sculptured seven-headed cobra, the carving of which reproduces the scaly nature of the skin with remarkable fidelity.

The west end of the altar is finished in a similar manner, but here the lower part of the outer stele is destroyed; the upper panel of the return face contains a more elaborately executed male figure, sumptuously attired and bedecked with jewels.

684. CARVED STELE AT ABHAYAGIRIYA DAGABA.

685. THE PEACOCK PALACE.



686. THE JETAWANARAMA DAGABA.

Anurádhápurá

There was doubtless the counterpart female figure below, but it has been entirely demolished (Plate 684).

The eastern altar, the first to be excavated, is the most interesting and perfect of all that have yet been discovered.

This *dagaba*, like the Ruanweli, stands on a square paved platform with sides of about six hundred feet in length, with the usual elephant path below and guard houses at each of the four entrances. Doubtless a very large number of buildings were erected on the platform, but of these scarcely a vestige remains. It will be remembered that Maha Sen enriched the Abhayagiriya with spoils from the Brazen Palace, and it is therefore likely that it was more elaborately embellished than any other *dagaba*.

Peacock Palace

Perhaps no ruin at Anurádhápurá gives a more complete idea of the utter transience of every perishable part of a building than the so-called Peacock Palace (Plate 685). Not only the superstructure, which was doubtless of woodwork, but every vestige of material other than granite has passed away. This building was erected in the first century of the Christian era, and is said to have owed its title to the brilliance of its external decoration. A circle of finely wrought pillars with beautiful sculptured capitals and the carved wings at the entrance are, as we see, all that remain.

King Maha Sen

The next group of ruins to which we come belong to the third century, when Maha Sen, on the recantation of his heresy, built another enormous *dagaba* and a series of smaller religious edifices, of which there are some very interesting remains. This monarch ascended the throne A.D. 275, and died A.D. 302. His support of the schismatics who had seceded from the orthodox faith is attributable to a tutor under whose influence he came by the secret machinations of the party. The result of this was that upon coming to the throne he persecuted those monastic orders that turned a deaf ear to the new doctrines. Hundreds of their buildings were razed to the ground, including the famous Brazen Palace, and the materials were used for the erection of shrines and monasteries for the new sect. When, however, after the lapse of some years, the old faith still held its place in the affections of the people and his throne was endangered by general discontent, he returned to the faith of his fathers, restored all the buildings that he had destroyed, and reinstated the members of every foundation that he had overthrown.

Jetawanarama

The inception of the Jetawanarama monastery and *dagaba* is attributed to the middle period of this monarch's reign in the following quotation from the Mahawansa :—

"The king having had two brazen images or statues cast placed them in the hall of the great bo-tree; and in spite of

Anurádhápurá
Jetawanarama

remonstrance, in his infatuated partiality for the thera Tissa of the Abhayagiriya fraternity—a hypocrite, a dissembler, a companion of sinners, and a vulgar man—constructed the Jetwanarama vihara for him, within the consecrated bounds of the garden called Joti, belonging to the Mahavihara."

The Jetawanarama thus begun before the recantation of the raja was not completed till the reign of his son Kitsiri Maiwan.

In our photograph may be seen the remains of this great shrine across the glistening waters of the Basawak Kulam from a distance of about two miles (see plate 687). The Basawak Kulam is one of the lakes constructed as tanks for the supply of water to the city. Although we shall have occasion to refer to these tanks later, we may here notice that this one is said to be the oldest and dates from B.C. 437. The lofty dome, which sixteen centuries ago stood gleaming from its ivory-polished surface above the trees and spires which dotted the landscape, now stands a desolate mountain of ruined brickwork, over which the forest has crept in pity of its forlorn appearance. Its original height is open to question. It is said to have been three hundred and fifteen feet, but at present it is no more than two hundred and fifty. Like the other *dagaba* already described it was restored at various periods, and its original outline may have been altered. The spire which still crowns the dome was probably added when the *dagaba* was restored by King Parakrama Bahu in the eleventh century. Sir Emerson Tennent's pithy remarks upon this monument cannot be overlooked by any writer on Anurádhápurá, and must be reproduced here:—

"The solid mass of masonry in this vast mound is prodigious. Its diameter is three hundred and sixty feet, and its present height (including the pedestal and spire) two hundred and forty-nine feet; so that the contents of the semi-circular dome of brickwork and the platform of stone seven hundred and twenty feet square and fifteen feet high exceed twenty millions of cubic feet. Even with the facilities which modern invention supplies for economising labour, the building of such a mass would at present occupy five hundred bricklayers from six to seven years, and would involve an expenditure of at least a million sterling. The materials are sufficient to raise eight thousand houses, each with twenty feet frontage, and these would form thirty streets half a mile in length. They would construct a town the size of Ipswich or Coventry; they would line an ordinary railway tunnel twenty miles long, or form a wall one foot in thickness and ten feet in height, reaching from London to Edinburgh. Such are the *dagabas* of Anurádhápurá, structures whose stupendous dimensions and the waste and

687. THE JETAWANARAMA ACROSS THE BASAWAK KULAM.

688. REMAINS OF PAVILION WITH DUPLICATED PEDIMENT

689. CARVED STELE AT ABHAYAGIRIYA DAGABA.

misapplication of labour lavished on them are hardly outdone even in the instance of the Pyramids of Egypt."

All the large *dagabas* correspond so closely in general design that when you have seen one you may be said to have seen all. Differences exist only in the numerous small structures with which the platforms abound, and in the details of the ornamentation. The Jetawanarama, for instance, has a railing in brickwork, of the form known as a "Buddhist railing"—which we shall see also in stone—upon each face of the cube above the dome. The drum sustaining the spire was also the subject of considerable ornamentation, and has eight niches in which probably statues were placed. Another peculiarity has been noticed in the shape of the bricks with which the dome was faced. They were very large and wedge-shaped. The measurement of one was found to be: length, eighteen inches; breadth, twelve inches at one end and nine and a half at the other; thickness, three and a half inches at the broad end and three inches at the other. Some of the panels that decorate the stelæ of the altars have unusual characteristics, particularly one in which a male figure is represented as leading an animal by a rope; and in the panel below a dancing woman attired in transparent clothing. On the paved platforms are lying many enormous slabs and portions of small structures, which show clearly the thoroughness of the destruction carried out by the Tamils. The accumulation of earth around the base of the dome is some thirty feet deep, rendering excavation a somewhat formidable task.

In close proximity to the great Jetawanarama *dagaba* are five buildings in one enclosure measuring two hundred feet square. In the centre stood the principal pavilion, the ruins of which are shown in plate 688. At the four corners of the enclosure were the subsidiary edifices, now only traceable by a few stone pillars that mark the site of each. Only so much of the central pavilion as is seen in this plate has been excavated, but it suffices to show some exquisite carving and to give some idea of the importance of the building. The handsome stylobate measures sixty-two by forty-two feet, and had a beautifully moulded base of finely-wrought granite. The superstructure has entirely disappeared. The flight of steps at the entrance needs very few words of description, as it can be seen in our illustration (Plate 690). The landing is a fine monolith thirteen feet long and eight wide. On either side of the landing is a grotesque figure. A coping skirts the landing on each side, and terminates in a rectangular block ornamented with a panel containing a seated lion beautifully carved in high relief. This is one of the best pieces of sculpture we shall meet with. The strength of the beast is well brought out, while the

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uplifted paw and the look of defiance are most suggestive. But as remarkable as the skill of the craftsman is its preservation, exposed and uninjured during so many centuries. The steps are ornamented by squatting figures of men who appear to be supporting the tread; these, too, are well carved; the hands are pressed upon the knees; the waist is girdled, and a jewelled band falls over the shoulders; from the head waving curls are flowing; their ears, arms, elbows, wrists and ankles are adorned with jewelled rings and bangles. The pilasters on either side of each figure are carved in similar minute detail and represent bundles of leaves.

The moonstone

At the foot of the steps lies the best preserved moonstone yet discovered. The moonstone, it may be observed, is almost peculiar to Sinhalese architecture, and is a semicircular slab forming the doorstep to the principal entrance of a building. Its ornamentation varies considerably, as may be seen on comparing plate 690 with plate 691. In our specimen (Plate 690) the innermost fillet contains a floral scroll of lilies; next comes a row of the *hansa*, or sacred goose, each carrying in its beak a lotus-bud with two small leaves; then comes a very handsome scroll of flowers and leaves; after this is a procession of elephants, horses, lions and bulls; and, lastly, a border of rich foliage. All this carving is as sharp and well defined as if it were fresh from the sculptor's chisel, and this in spite of an interval of sixteen hundred years.

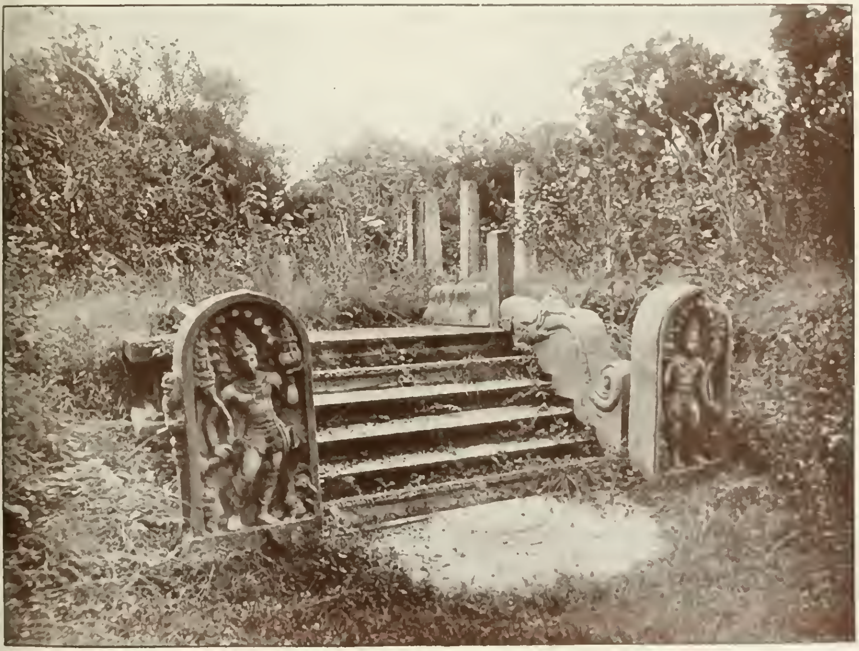
Guard stones

Guard stones and wing stones doubtless formed part of the decoration of these handsome steps, but they have entirely disappeared. The dvarpal stones which face one another on the landing are not so well preserved as the steps, owing to their being exposed while the lower portion of the structure was buried.

Our illustration (Plate 688) represents another of these buildings, which has been called the Queen's Pavilion, but was doubtless a *wiháre*, or shrine. The most noticeable feature is its massive stylobate of dressed granite ornamented by base mouldings of a very massive character. The pediment is unlike any other that has been discovered, being duplicated and carried higher than usual.

The forest is everywhere teeming with ruins awaiting discovery and excavation. Sometimes the only sign of an important edifice is a single pillar or group of pillars standing above the ground, or perhaps a portion of some stairway which has not yet become entirely hidden by earth. A few years ago Mr. S. M. Burrows discovered the most perfect door-guardians and flight of steps yet unearthed by a very slight indication of the kind referred to. These form the subject of our illustration, plate 691. I quote Mr. Burrows's own words in reference to them from his Archæological report: "The extreme tip

690. MOONSTONE AND STEPS.



691. MOONSTONE GUARD STONES MAKARA TORANA AND STEPS.

692. GALGÉ.

693 DALADA MALIGAWA.

Anurádhápurá

of what appeared to be a 'dorapáluwa' (door-guardian stone), and some fine pillars at a little distance from it, invited excavation. The result was highly satisfactory. A vihara of the first class, measuring about eighty feet by sixty, was gradually unearthed, with perhaps the finest flight of stone steps in the ruins. The 'moonstone,' though very large, presents the lotus only, without the usual concentric circles of animal figures; but one at least of the door-guardian stones, standing over five feet high, is unrivalled in excellence of preservation and delicacy of finish. Every detail, both of the central figure and its two attendants, stands out as clear and perfect as when it was first carved; for the stone had fallen head downwards, and was buried under seven or eight feet of earth."

Galgé

Our illustration (Plate 692) represents a galgé, or hermit's cell, excavated out of the natural rock, with an outer wall of brick. This is a place of considerable interest. The rock, which is a huge hummock about one hundred and twenty yards long, bears signs of having been extensively quarried for other buildings. Wedge marks, as in our illustration, appear in many parts, giving indications of the manner in which the builders detached the huge monoliths found everywhere, and going far to prove that two thousand years ago they used a method which was introduced into Europe in the nineteenth century.

Near this cave ruins abound; the basements of upwards of twenty buildings, several fine pokunas, and quite a forest of pillars are visible.

The Dalada Maligawa

We have already referred to Kitsiri Maiwan I., who finished the great Jetawanarama begun by his father, Maha Sen. In the ninth year of his reign, A.D. 311, the famous tooth-relic of Buddha was brought to Ceylon by a princess who in time of war is said to have fled to Ceylon for safety with the tooth concealed in the coils of her hair. The Dalada Maligawa, or Temple of the Tooth, was then built for its reception within the Thuparama enclosure. The ruins of this famous temple are well worthy of inspection. The building appears to have consisted of an entrance hall, an ante-chamber, and a relic-chamber. Our illustration shows the moulded jambs and lintel of the entrance to the ante-chamber still *in situ*. The principal chamber is interesting for its curiously carved pillars, the heads of which are worked into a design often supposed to represent the sacred tooth. At the principal entrance there is a handsome flight of stone steps, at the foot of which is a richly sculptured moonstone and a dvarpal on either side. The origin of the Perahara festivals, still held annually at Kandy, and which have been described on page 311, dates from the erection of this temple from which the tooth was upon festival occasions borne through the streets of Anurádhápurá on the back of a

Anurádhápurá white elephant which was always kept at the temple for the purpose. During the invasions of the Malabars, when the temple was more than once destroyed, the sacred relic was on several occasions removed for safety and thus preserved, but at length, in the fourteenth century, it was seized and carried off to India. The Sinhalese king Parakrama Bahu III., however, by proceeding to India successfully negotiated its ransom and brought it back again. There is a story of its having been taken and destroyed by the Portuguese at a later date, and although Europeans consider the evidences of this final mishap as historical, the natives are satisfied that the original relic still exists in the temple at Kandy and regard it with the greatest veneration.

Modern native dwellings

As we wander from one part of the sacred city to another and inspect remains which suggest a past of such grandeur and prosperity it is somewhat depressing to notice the squalid appearance of the modern native dwellings and their inhabitants. Notwithstanding much has been done of late years to improve their lot by reviving means of cultivation, and although the fever demon has been banished by the removal of large tracts of jungle and forest, still the sight of the mud dwellings roofed with leaves and sticks amidst the signs of former magnificence gives rise to grave reflections. For the most part the miserable remnant of the native population live only on kurrukan, something like millet, not being even able to afford rice.

Toluwila

The native annals give many particulars of the streets of the ancient city, but considering how deeply buried are the foundations of buildings traces of the streets are difficult to find. There is, however, one of considerable interest at Toluwila, a couple of miles east from the centre of the city (Plate 695). Here for several hundred yards the way is paved, and on either side there are remains of many buildings. At intervals where the road rises and falls there are flights of steps. In the vicinity there are a good many indications of *wiháres* and a small *dagaba*. It is very likely that this was within the sacred part of the ancient city.

The facilities afforded by the Ceylon Government Railway will now enable thousands from every country to explore Anurádhápurá, which has at length taken its rightful place amongst the most alluring monuments of the ancient world.

Polonnaruwa

When, owing to centuries of strife with invaders from southern India, the permanent decay of the city became inevitable, the seat of the Government was transferred to Polonnaruwa, fifty miles to the south-east, which rose to a greatness that almost eclipsed the older capital. Although the railway does not reach this latter city, it is accessible to the

694. NATIVE DWELLINGS

695. TOLUWILA

696. POLONNARUWA LAID WASTE BY THE TAMILS IN THE YEAR 1215

697. MINNERIA.

traveller, and some reference to it may therefore be expected here. *Polonnaruwa*

It is best to visit Polonnaruwa after Dambulla and Sigiri. From Habarane rest-house, which is a comfortable hostelry (on the Trincomali road five miles beyond the turn to Sigiri), it is twenty-six miles to Polonnaruwa. There is now a good road for the whole distance. As Polonnaruwa is now being explored by the archaeological commissioner, facilities and accommodation for the visitor will doubtless quickly follow. Enquiries should therefore be made locally upon these matters. At the fourteenth mile we reach the lake of Minneria, which is one of the most exquisite things in Ceylon. Killarney and other well-known beautiful expanses of water and woodland may be mentioned in comparison, but at Minneria there are many additional charms, of which climate is not the least. The islands and woodlands unexplored for a thousand years are so thoroughly things of nature. Then the creatures everywhere add to the romance; the myriads of curious birds, many of great size and magnificent plumage; the crocodiles lazily basking upon the banks, and the spotted deer often darting across the open glades. Even the knowledge that the elephant, the bear, and the leopard, though out of sight, are present in large numbers, lends additional interest to a scene which is beyond description. *Minneria*

Polonnaruwa had been a place of royal residence in the palmiest days of the older city, but it was not till the eighth century that it was adopted as the seat of government. The decay of Anurádhápurá had been creeping on ever since the days of Kasyapa and the fortification of Sigiri. Internecine war fostered by rival branches of the royal house, no less than the interminable struggles with the Tamil invaders, hastened its downfall. The history of the sixth and seventh centuries is a story of bloodshed and anarchy; the murders of a dozen kings, conspiracies, and the assassination of high and low, made violent death an everyday occurrence; wholesale emigration set in; cultivation was interrupted, and buildings and irrigation works alike were destroyed or neglected. At length the Tamils, taking every advantage of internal dissension among the natives, so strengthened their position in and around Anurádhápurá that the only means of the Sinhalese Government retaining any pretence of power lay in retiring before them. These circumstances led to the establishment of Polonnaruwa as the capital, and the fate of Anurádhápurá was sealed, for when abandoned to the Tamils its debasement and ruin were assured. Unfortunately they were the worst type of conquerors. While overthrowing the Sinhalese authority they made no attempt to introduce any order of their own, but rather encouraged and *Polonnaruwa becomes the capital*

Polonnaruwa

abetted every lawless effort at destruction. No wonder, then, at the spectacle of ruin and desolation presented by Anurádhápurá after a few years of Tamil dominion.

The new capital, however, soon made amends, and grew with amazing rapidity until in its religious buildings, its royal palaces, its lakes and gardens, it eclipsed the older city in splendour as it did in extent. It was not, however, to remain long in tranquillity. The Tamils soon made their way thither, and the old struggle was repeated. Sometimes under a strong native king religion flourished and a spell of general prosperity was experienced, only to be followed by a period of disaster and destruction.

Parakrama the Great

That the Sinhalese should have been able notwithstanding this constant disquiet to build and maintain a city of such unrivalled wealth, beauty, and power, is proof enough of the splendid qualities of the race. For one century only, however, during the Polonnaruwan epoch did they have a fair opportunity of exercising their natural faculties to full advantage. What they needed were freedom from the harassing incursions of marauders and a cessation of domestic rivalry amongst their rulers. These they obtained about the middle of the twelfth century, when there arose a genuine hero who commanded the allegiance of all his subjects. This monarch, Parakrama the Great, not only regained possession of the whole of the country by quieting all disaffection and expelling the Tamils, but even invaded India and other more distant countries. Under his rule the city of Polonnaruwa reached the zenith of its greatness, and we shall best gather the story of the desolate but impressive remains by a review of Parakrama's reign as related in the Mahawansa.

We may at once say that the reader need not regard either the noble qualities or the innumerable great works which the historian assigns to this monarch as one whit extravagant or romantic, as they are fully attested by existing evidence.

In his youth we are told he was quick in the attainment of arts and sciences, and by the help of a higher wisdom he perfected himself in the knowledge of law, religion, logic, poetry, and music, and in the manly arts of riding and the use of the sword and the bow. He seems to have studied the arts of peace equally with those of war, and it is remarkable that even before he had entered upon the campaigns that were to bring the whole country under his dominion he formed his plans for restoring prosperity to the soil. In his first speech to his ministers he is reported to have said: "In a country like this not even the least quantity of rain water should be allowed to flow into the ocean without profiting man. . . . Remember that it is not meet that men like unto us should live and enjoy

698. THE AUTHOR'S EXPLORING PARTY EN ROUTE TO POLONNARUWA.

699. THE JETAWANARAMA AT POLONNARUWA.

Parakrama the Great

what has come into our hands and care not for the people. Let there not be left anywhere in my kingdom a piece of land, though it be of the smallest dimensions, that does not yield some benefit to man."

To strengthen his hand before he entered upon the conquest of the rebellious tribes he arranged for the residence in his own palaces of the youth of all the noble families that they might grow up "familiar with the service of kings and become skilled in managing horses and elephants and in fencing."

Finding the wealth that he had inherited insufficient for the prosecution of his plans, he devised means of filling his treasury without oppressing the people. He increased the export of gems, and placed trustworthy officers over the revenue. And in order that the efficiency of his army might be improved he instituted mock battles, and personally selected the most dexterous for places of honour in the field.

When every department was perfect and his *matériel* of war prepared, he entered upon a series of contests with the various chieftains who still held possession of the greater part of the country. We pass over the particulars of the battles that he fought and won, our purpose being rather to follow the fortunes of the royal city.

When the various pretenders and disaffected tribes had been subdued or won over, as much by admiration of the great Parakrama as by the force of his arms, he submitted to a second coronation, which is described by the historian in the following words:—"On that day the deafening sound of divers drums was terrible, even as the rolling of the ocean when it is shaken to and fro by the tempest at the end of the world. And the elephants, decked with coverings of gold, made the street before the palace to look as if clouds had descended thereon with flashes of lightning; and with the prancing of the steeds of war the whole city on that day seemed to wave even like the sea. And the sky was wholly shut out of sight with rows of umbrellas of divers colours and with lines of flags of gold. And there was the waving of garments and the clapping of hands. And the inhabitants of the city shouted, saying, 'Live! O live! great king!' And there was feasting over the whole land, which was filled with arches of plantains intermingled with rows of flower-pots; and hundreds of minstrels chanted songs of praise, and the air was filled with the smoke of sweet incense. Many persons also arrayed themselves in cloths of divers colours and decked themselves in ornaments of divers kinds; and the great soldiers who were practised in war, mighty men, armed with divers kinds of weapons, and with the mien of graceful heroes, moved about hither and thither like unto elephants that had broken asunder their bonds.

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Parakrama the Great

"By reason of the many archers also, who walked about with their bows in their hands, it seemed as if an army of gods had visited the land; and the city with its multitude of palaces, gorgeously decorated with gold and gems and pearls, seemed like unto the firmament that is studded with stars.

"And this mighty king, with eyes that were long like the lily, caused many wonderful and marvellous things to be displayed, and adorned himself with divers ornaments, and ascended a golden stage supported on the backs of two elephants that were covered with cloth of gold. And he bore on his head a crown that shone with the rays of gems, like as the eastern mountain beareth the glorious and rising sun. And casting into the shade the beauty of spring by the strength of his own beauty, he drew tears of joy from the eyes of the beautiful women of the city. And he marched round the city, beaming with the signs of happiness, and, like unto the god with the thousand eyes, entered the beauteous palace of the king."

Peace being established and the ceremony of the second coronation over, Parakrama applied himself at once to the advancement of religion and the welfare of the people. Buddhism had been riven to its very core by heresies and distracted by the disputes of its various fraternities; the great families had been ruined and scattered; crowds of poor were starving without any ordered means of relief; and the sick were absolutely uncared for. The king first brought about a reconciliation of the rival religious brotherhoods, a task in which his predecessors had for centuries failed, and which cost him more labour than the re-establishment of the kingdom. He erected alms-halls in every quarter of the city, making them beautiful with gardens, and endowing them with every necessity for the poor. He next built hospitals for the sick, in whom he took great personal interest, being himself a skilled physician. These were equipped with a staff so ample that no sick person was at any moment left without an attendant; and the king himself was their visitor, showing great pity and enquiring fully of the physicians as to their manner of treatment, ofttimes administering medicine with his own hands. Thus did his great natural kindness of heart endear him to the people.

Having secured the happiness of his people so long oppressed, he proceeded to enlarge and adorn the famous city of Polonnaruwa. With an ardent resolve that the works upon which he was about to spend great treasure should not suffer the fate of those of his predecessors, which were so frequently plundered by the invader, he turned his attention especially to the question of fortifications. He placed a chain of massive

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Parakrama the Great

ramparts around the city and within this three lesser walls. There is not much doubt of the existence of these, and their eventual discovery will be a subject of great interest to future explorers.

Although Parakrama is credited with such genuine solicitude for his people that his memory even now is revered, he was not less mindful of his own temporal comforts. He built for himself the Vejayanta, a palace of great splendour. It had seven stories, and its thousand rooms were no less remarkable for the massive and beautiful pillars that supported the floors than for its roof, which was surmounted by hundreds of pinnacles wrought in precious metals. The furnishing was equally sumptuous, from carpets of great value to the tables inlaid with ivory and gold.

The religious buildings erected by him during his reign of thirty-three years were very numerous, and for the most part of colossal proportion. Amongst them, as showing the king's toleration of all religious systems, is mentioned one for "propitiatory rites to be performed therein by Brahmans"; as well as a circular house "where he himself might listen to the játakas of Buddha, read by the learned priest who dwelt there."

Nor were places of entertainment omitted. He built theatres glittering with golden pillars, and delighted the assemblage with paintings representing scenes of their hero's exploits; halls of recreation in which it seemed "as if the hall of assembly of the gods had descended to the earth, and the manners and customs of the whole world had been gathered together into one place."

The native chronicle refers to a temple built in the reign of Parakrama for the relic of Buddha's tooth. It is said to have shone with roofs, doors, and windows of gold, and countless works of art both within and without, and to have been ornamented with canopies of divers colours. "It was like unto the palace of the goddess of beauty, and shone with a lustre so great that all that was delightful on earth seemed to have been gathered together and brought into one place."

The Mahawansa has also many references to the pleasant parks and gardens of the city in which the ornamental baths so frequently met with amongst the ruins were a special feature. One of the gardens is said to have been famous for "a bathing hall that dazzled the eyes of the beholder, and from which issued forth sprays of water conducted through pipes by means of machines, making the place to look as if the clouds poured down rain without ceasing."

Most of the remains of the city thus nobly enriched by the greatest of Sinhalese kings are buried beneath many feet of soil or hidden in the dense forest that has overgrown the many

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thousands of acres over which they extend; but many have already been made accessible. The *dagabas* have all the characteristics of their prototypes at Anurádhápurá save that of equal antiquity, so we will not repeat descriptions already given, but merely remark that they are numerous and in some cases of enormous dimensions. We shall find more advantage in interesting ourselves in those ruins which are distinctly characteristic of the mediæval city.

Jetawanarama

First, let us glance at the Jetawanarama temple, perhaps the most imposing pile remaining (Plates 699 and 700). It is a building of one hundred and seventy feet in length with walls about twelve feet thick and eighty feet high. Though built of red brick it appears to have been plastered with chunam, which still adheres in patches, as may easily be seen by reference to plate 699. This is a view from the east showing the entrance between the two polygonal turrets. The warm tints of the crumbling bricks interspersed with lighter patches where the polished chunam still remains have a pleasing effect in the masses of green forest around, the complete scene when suddenly bursting on the sight being perhaps the most impressive we shall meet with. The dilapidated figure of Buddha, sixty feet high, opposite the entrance, gives a crestfallen appearance to the whole. The exterior decoration of the building is distinctly Hindu in character, which is the more strange when we consider that the Jetawana, after which this temple and its adjoining monastery are supposed to be built, was the famous temple of Buddha himself. But the curious mixture of Hindu character with that which is purely Buddhist is a special feature of the Polonnaruwan buildings. The cause is rather difficult to determine. It may be due to the influence of the victorious Hindus, who at intervals held the island during several centuries, combined with the broad eclecticism of Buddhism, but it is a question too abstruse and speculative to enter upon here.

There are doubtless beneath the soil foundations of many noble buildings around this temple. The native chronicle refers to eight stately houses of three stories built for the priests, and for the chief priest a mansion of great splendour containing many halls and chambers, also seventy image houses of three stories, besides a great number of lesser halls and libraries.

Thuparama

The Thuparama illustrated by plates 701 and 702 is no less interesting and picturesque. It is an oblong brick building with a square tower. The walls are very massive, and for the most part quite five feet thick. It was to some extent explored by Mr. S. M. Burrows in 1886, and the following is an extract from his report to the Government:—"The entrance to and interior of this curious building was almost entirely blocked up with fallen masonry and other *débris*. This has been

700. JETAWANARAMA FROM THE SOUTH-WEST.

701. THE THUPARAMA.

702. ENTRANCE OF THE THUPARAMA.

703. SAT-MAHAL-PRASADA.

removed at a considerable cost of labour, for most of the fallen blocks of masonry were so large that they had to be broken up with the pickaxe before removal was possible. But the labour was well expended, for the inner and principal shrine is one of the very few buildings remaining to us in either capital with a perfect roof; certainly the only building of such a size, and it presents a very remarkable example of the dimensions to which the false arch was capable of attaining. The fragments of no less than twelve statues of Buddha (none quite, though some very nearly, perfect) were found in this shrine, while at the foot of the large brick statue of Buddha which stands against the western wall a large granite slab or stone seat ('gal-ásanaya') was uncovered, with an excellently preserved inscription running round its four sides."

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Thuparama

The following is a translation of the inscription referred to:

"His Majesty, Kálinga Chakrawarti Parákrama Báhu, who was a descendant of the Okaka race, having made all Lanka's isle to appear like a festive island, having made all Lanka like unto a wishing-tree, having made all Lanka like unto an incomparably decorated house, having subjugated in war Sita, Choda, Gauda, etc., went to Maha Dambadiwa with great hosts; and seeing that because of his coming kings and others left their countries and came to him for protection, he treated them with kindness and stilled their fears; and having met with no rival after his landing in Dambadiwa, he erected pillars of victory, and again came to Lanka's isle. Lanka having been neglected for a long time, he erected alms-houses at different places throughout the whole of Dambadiwa and Ceylon; and on his return spent ever so much treasure on mendicants. Not being content with all this, he determined on a distribution of alms four times in every year, and by (giving) gold, jewels, cloth, ornaments, etc., having extinguished the poverty of the inhabitants of the world, and done good to the world and to religion, this is the seat on which he sat to allay body weariness."

The Thuparama is suffering greatly from the inroads of vegetation. Parasitic plants take root in the crevices, and growing into great trees rend the walls.

Sat-mahal-prasada

The Sat-mahal-prasada, or palace of seven stories, is another building the origin of which is veiled in mystery. Statues ornament each storey, and there are traces of a staircase within, but it does not appear to lead to the summit, which can only be reached from without by means of ladders. There is an exterior flight of steps leading however only to the top of the first storey.

The most venerable of all the relics of Buddha, the tooth, experienced so many vicissitudes and translations during the Tamil wars that the stories of its various hiding places, and the temples built for its reception, as recorded in the ancient chronicles, are somewhat confusing. In the account of Parakrama's foundation at Polonnaruwa we read of the beautiful

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Dalada Maligawa

temple he built; and very little later again the historian tells of the temple built for it in the same city by Nissanka Malla, who came to the throne A.D. 1198, only two years after Parakrama's death. And as there are other allusions to the arrival of the tooth at Polonnaruwa at a later date, it may well be inferred that it was at various intervals removed for safety. It is curious, however, that both Parakrama and Nissanka Malla should have built magnificent temples for the same object about the same date, and to which of these kings to ascribe the building known as the Dalada Maligawa at Polonnaruwa, the remains of which present the most beautiful specimen of stone work yet discovered (see plate 704), it is difficult to decide. The Mahawansa says that Nissanka "built of stone the beautiful temple of the tooth relic," and what we see is generally attributed to him; but possibly the earlier description refers to the same building, although it is generally supposed that Parakrama's shrine was a curious and elaborate circular building known as the Wata Dágé, and that a second temple was built for the tooth by Nissanka.

It will be noticed from our plate that, considering its age, the stone work is in beautiful preservation. The roof has gone, but the mouldings and toolings of the granite have scarcely suffered at all from their exposure of seven centuries.

Gal wiháre

One of the most interesting of the discoveries at Polonnaruwa is a rock temple with three colossal figures and a shrine carved out of one huge boulder of dark brown granite (Plate 705). This is known as the Gal *wiháre*. In spite of appearances these figures are still part of the rock in which they were hewn. The work is very cleverly done, and especially the recumbent statue of Buddha, which is forty-six feet in length. The head rests upon the right hand supported on a bolster into which it sinks very naturally, suggesting nothing but perfect repose; the folds of the robe are also carved with equal felicity. The erect statue is thought to represent Anada, the favourite disciple of Buddha. It is twenty-three feet high, and stands on a pedestal ornamented with lotus leaves. Beyond this is the entrance to the temple itself, and within an altar and an image of Buddha in sitting posture, all carved out of the same rock in similar high relief. The shrine has been profusely decorated and coloured by modern devotees. At the farther end will be noticed a large sitting statue of Buddha, the figure alone being fifteen feet high. It is a most elaborate work, with a background of carved pagodas, and the pedestal is ornamented with a frieze of lions and quaint emblems. There is no doubt as to the date of this striking and curious specimen of rock temple, as it is referred to in the Mahawansa as the work of the great Parakrama.

704. THE DALADA MALIGAWA AT POLONNARUWA.

705. GAL WIHÁRE

706. MINNERIA.

707. SUPPOSED STATUE OF PARAKRAMA THE GREAT.

A complete description of even those ruins that have been discovered in the explorations that have been made with such limited resources is beyond the scope of the present work. How many still lie hidden in the dense forest it is impossible to say, but when we look at the records of only those which were built during one or two of the most prosperous reigns we cannot help being impressed with the possibilities of the great "finds" that will be made when the whole province is again cleared and brought under cultivation. The railways will convey thousands of visitors from every part of the world to these ancient cities, which will surely find their rightful place among the monuments of the world. **Polonnaruwa**

We must not take our leave of the Polonnaruwan remains without a glimpse at one which seems to deserve a parting glance. A walk of a little more than a mile along the lofty embankment of the Topawewa, one of the most remarkable instances of the highest art concealing itself, and more beautiful than ever now that it has been left for so many centuries to the great artificer, Nature, brings us to a large hummock of rock abruptly rising from the plain. In this rock is a striking statue of King Parakrama carved, like that of the recumbent Buddha, in the solid rock (Plate 707). The monarch, who raised most of the temples and monuments of the city, stands with his back to his great works holding an ola, or palm leaf book, in his hands as if at the end of his glorious reign he had found in the study of the Buddhist scriptures his final consolation.

Decline of the Sinhalese nation

With the death of Parakrama in 1197 the power of the Sinhalese nation began to decline. For a few years only at the beginning of the thirteenth century was the country again under capable government. The prosperity and wealth to which the city had attained only served to excite the rapacity of invaders. The Tamils, twenty thousand strong, under a chief named Magha, took Polonnaruwa in the year 1215 and laid waste the whole country. "This Magha," says the Mahawansa, who was like unto a fierce drought, commanded his army of strong men to ransack the kingdom of Lanka, even as a wild fire doth a forest. Thereupon these wicked disturbers of the peace stalked about the land hither and thither crying out boastfully, 'Lo! we are the giants of Kerala.' And they robbed the inhabitants of their garlands and their jewels and everything that they had. They cut off also the hands and feet of the people and despoiled their dwellings. Their oxen, buffaloes, and other beasts they bound up and carried away forcibly. The rich men they tied up with cord and tortured, and took possession of all their wealth and brought them to poverty. They broke down the image houses

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and destroyed many cetiyas. They took up their dwellings in the viharas and beat the pious laymen therein. They flogged children and sorely distressed the five ranks of the religious orders. They compelled the people to carry burdens and made them labour heavily. Many books also of great excellence did they loose from the cords that bound them and cast them away in divers places. Even the great and lofty cetiyas they spared not, but utterly destroyed them, and caused a great many bodily relics which were unto them as their lives to disappear thereby. Alas! alas! Even so did those Tamil giants, like the giants of Mara, destroy the kingdom and religion of the land. And then they surrounded the city of Polonnaruwa on every side, and took Parakrama Pandu captive and plucked out his eyes, and robbed all the treasures that were therein with all the pearls and precious stones."*

* The quotations from the Mahawansa in this chapter have been taken from the translation of Mudaliyar L. C. Wijesinha.

708. ELEPHANTS IN THE JUNGLE.

THE NORTHERN LINE ITINERARY

(*Continued*)

ANURÁDHÁPURÁ TO KANGESANTURAI.

MADAWACHCHI (97m. 31c.).—The railway here approaches and passes over the main road which leads to the Giant's Tank and Manaar. The station takes its name from the nearest village, which is situated at the junction of the Jaffna and Manaar roads three miles distant. The cyclist or motorist can easily visit the Giant's Tank, which is thirty-five miles from Madawachchi. It is one of the most stupendous of the ancient irrigation works in the island, having a retaining bund three hundred feet broad (see plates 11 and 12), which originally extended for fifteen miles. There is a good rest-house at the tank, as also at the village of Madawachchi. **Madawachchi**

VAVUNIYA (111m. 77c.).—Upon nearing Vavuniya we arrive in the Northern Province, the part of Ceylon which has for centuries been known as the Wanni, comprising that portion of the island which lies between Jaffna in the north, Manaar on the west coast, and Trincomali on the east; altogether about 2,000 square miles. The country is generally flat and covered with thick forest and jungle, save where masses of black rock rear their gaunt heads above the foliage. Nevertheless here and there a few hills lend a welcome relief to the monotony, as do here the Madukanda range, which forms a background of beauty to the Vavuniya tank. For nine months of the year, January to September, it is the driest part of the island, and cultivation depends on the numerous irrigation tanks. Only one perennial fresh water lake exists in the whole province, and this is said to be partly artificial. The rivers flow only during the rains from October to December; at other times they are mere beds of dry sand. The Hon. Mr. J. P. Lewis says that, "viewing the country from the top of one of the high rocks already noticed, nothing is seen but a sea of forest on all sides, of different shades of green, with here and there a dark mass rising out of it indicating the site of another rock of the same **Vavuniya**

Northern Line Vavuniya

description. On the horizon are the outlines of one or two blue hills, Mihintalé or some other rock of the North-Central Province. Not a village is to be distinguished, but in some places a slight break in the forest shows the position of a tank and its paddy fields.

The scenery

"Travelling along the roads, which for the most part pass through thick jungle, one is sometimes oppressed with the monotony of the forest, particularly where it is, as in some places, composed almost entirely of one or two species of sombre-looking trees, such as *pálai* and *virai*. This is especially the case on the main road to Jaffna, where, as the jungle has been cleared back to some distance on each side of the road, there is little shade. The forest scenery on some of the minor roads, however, and on the old road to Mullaittívu, is often very picturesque, with long vistas through trees standing like a series of columns on either side of the road, some of them with curiously twisted trunks. Every shade of green, from the darkest in some of the foliage trees to the brightest in the grass which covers the road, flecked with sunlight, combines to add to the effect.

"In the spring many of the trees put on new leaves, some of which are very light green, and others, such as those of the *panichchai*, dark red. Fine views can generally be had at this season across the tanks, bordered as they usually are by the largest trees, the autumnal tints of some of the foliage helping to set off the prevailing green. . . . Looking across the lagoons one sees a long stretch of water bordered on the horizon by a line of forest, to which distance gives a bluish tint. Sometimes in the bright sunlight the atmosphere seems to dance, and sky and water to merge into one in the far distance, with clumps of trees suspended, as it were, in mid-air, the general effect being very much that of a mirage. A sunset or sunrise seen across this flat country is often very fine."*

The people

The inhabitants are mostly Tamils, with a sprinkling of Sinhalese and Moormen. Their condition is very low in the social scale. The villages consist of a few enclosed plots or courtyards, each containing several rude huts built with mud walls of about four feet high and a single door, to enter which it is necessary to stoop very low. There are no windows, and amid the semi-darkness of the interior the family reclines upon the mud floor or at best upon mats, the whole dwelling being innocent of furniture. Food consisting of kurrakan (a kind of millet), or paddy, is kept in a receptacle constructed with sticks interlaced in basket fashion and coated with mud, like the *bissa* of the central province described on page 396. The

* Manual of the Vanni Districts by J. P. Lewis, M.A., Ceylon Civil Service.

709. MADAWACHCHI STATION.

710. VAVUNIYA STATION.

Northern Line
Vavuniya
The people

courtyard is furnished with other necessaries to existence in the shape of earthenware pots and mortars for pounding grain, and ploughs, and is inhabited by poultry and the ubiquitous pariah dog. In the more prosperous villages the squalid dwelling is surrounded by a wealth of fruit trees, oranges, limes, and plantains. Magnificent tamarind trees of great age are also plentiful. The people exist in great poverty, and apparently without any ambition to better their lot, and such is their indolence that the offer of good wages will not stimulate them to the slightest exertion. A paternal government exacts from them a certain amount of communal labour in connection with the irrigation of their lands, but even this they frequently evade until compelled by prosecution under the ordinances that have been framed for the common good. This lack of energy, however, which is in striking contrast to the industry of their brethren in the Jaffna peninsula, calls for sympathy, since it is bred of the poverty-stricken conditions that have existed in these districts during the centuries that have passed since their ancestors devastated the once fair province and left it to decay. They are the miserable remnant of conquerors who knew not how to colonise, and their indolence is due not so much to mere habit as to their physical degeneration.

The people of the Wanni were doubtless in a more flourishing condition before the invasion of the European, when they had their chieftains, the vassals of the Tamil rajahs, who held court at Jaffna. Their impoverishment probably began when the Portuguese took Jaffna and relentlessly exacted tribute from them by force of arms. The Dutch followed with further devastation in their train, but still failed in the task of subjugation. In these continued struggles irrigation works were neglected, agriculture was abandoned, a general decay set in, and jungle crept over the land. As time went on the wild and dangerous denizens of the forest increased enormously at the expense of man, who retreated to any place that promised security, till at length, when the British took possession, the first efforts in the direction of amelioration took the form of the destruction of the elephants and leopards.

But it must not be supposed that there is no prospect of improvement in the condition of the poor villager in this unfruitful part of the country. His lot is a difficult problem to the Government, but is nevertheless its constant care. It is as necessary to provide means as to inculcate the lessons of self-help, and both are being done. The Hon. Mr. J. P. Lewis, who was in charge of the Northern Province for a considerable time, says: "With all their faults the Vanni people are an easy people to deal with, and one cannot help liking them. They are hospitable and not disobliging. Some of their ideas

are very primitive. Government, as represented by the Assistant Agent, is all-powerful, and they go with their complaints to him on every conceivable subject." Northern Line Vavuniya

Game There is game of all kinds, large and small, throughout this province, but not so abundant as half a century ago. It is, however, a somewhat difficult country for the sportsman, who should consult Mr. Storey's book, to which previous reference has been made. Elephants in small numbers inhabit all parts. Deer, pig, bears, and leopards are not easily bagged, owing to the widespread density of the forests and jungle. The natives shoot large game to a great extent at night from ambushes in the vicinity of water holes, an excellent means of ridding themselves of bears by whom they are liable to be attacked, and of leopards who destroy their cattle; but unfortunately the slaughter is extended to other game, with the result that it is fast disappearing. The birds that are plentiful include pigeons, hawks, partridge, quail, egret, hornbill, teal, flamingoe, and peafowl. Crocodiles are large and very numerous in the tanks and lagoons, often wandering far from the water in search of food, and sometimes satisfying their hunger with human flesh.

Such is the country which we pass through for a hundred miles between Galgamuwa and Paranthan.

Mankulam

MANKULAM (140m. 21c.).—Mankulam is in the very centre of the Northern Province. It is the nearest point of the railway to Mullaittívu, the seat of administration for the district, which is thirty miles to the east. There is very good sport of all kinds to be obtained from Mankulam, and it is the most convenient spot for the sportsman, there being four rest-houses within seven miles and a regular bullock-coach service with Mullaittívu. The district is, however, very sparsely inhabited by man. The land is fertile and admirably adapted for the cultivation of tobacco. Mankulam station affords an instance of trade following the railway, cart-loads of dried fish being brought daily from Mullaittívu on the east coast and despatched by rail to feed the coolies of the tea estates in the mountain districts.

Paranthan

PARANTHAN (163m. 6c.).—This station is principally used for the despatch of timber. Satinwood, for which the district is famous, is the chief freight. There is no local accommodation, and the station is five miles from the village whose name it bears.

Elephant Pass

ELEPHANT PASS (169m. 41c.).—There is a natural curiosity as to the origin of the name Elephant Pass, and the explanations given are plausible enough. Jaffna is a peninsula joined

Northern Line
Elephant Pass

to the mainland by a long causeway, which at one time was a shallow ford. By this ford herds of wild elephants were in the habit of visiting Jaffna during July and August, the ripening season of the palmyra fruit. Palmyra palms abound here, and the elephant is particularly fond of the fruit, which grows in luxuriant clusters, each of which is a good cooly load. If a sufficiency of fruit had not fallen from the mature trees the elephants would pull down the younger plants for the sake of their tender leaves. This is the theory adopted by Tennent, but it is equally reasonable to attribute the name to the use made of this ford by the natives in bringing elephants from the mainland to the fort as tribute to the Portuguese and Dutch, who shipped them to Indian markets.

There is no railway station at Elephant Pass, but the train stops for passengers. There is a quaint and picturesque old rest-house at the edge of the lagoon, facing the sea on one side and the lagoon on the other. It was once a Dutch fort, but now serves the purpose of accommodating seekers after health and recreation, and it is generally considered to be the most comfortable rest-house in Ceylon. Duck-shooting and fishing can be indulged in to any extent, and the salubrity of the place is beyond question.

Pallai

Pallai (176m. 54c.).—In approaching Pallai we become aware that the whole character of the country and its inhabitants have suddenly changed. Orderly cultivation takes the place of jungle and forest, and a large, healthy and industrious population succeeds to the indolent and degenerate peasantry who have aroused our pity during our journey through their poverty-stricken districts. Pallai has a population of five thousand, ten Roman Catholic churches, and one of the Church Missionary Society; curiously the latter institution has seven schools to three of the Roman Catholics. The cocoanut is again seen flourishing here, and the large extent of its cultivation is evidenced in the railway freight of coprah, 240 tons being despatched to Colombo alone during the month of my visit. Pottery is also amongst the manufactures.

Kodikamam

Kodikamam (185m. 77c.).—This station serves the important town of Point Pedro, ten miles distant and the northernmost port in Ceylon. There is a daily coach service between the two places.

Point Pedro is almost the extreme point of Ceylon. It cannot boast of a harbour; but the coral reef which guards the shore affords shelter and a safe anchorage. The little town is neat and trim. We notice at once that care is bestowed on the upkeep of roads, bungalows, and gardens, betokening the presence of an industrious population. It derives its import-

711. THE REST-HOUSE JAFFNA.

712. DUTCH HOUSES IN MAIN STREET, JAFFNA.

713. AMBALAM AT POINT PEDRO.

714. JAFFNA STATION.

ance from the circumstance that the town of Jaffna, on the western side of the peninsula, can never be approached by ships within some miles, owing to the way in which the water shoals towards the coast; while in the south-west monsoon ships of eight or ten feet draft cannot come near enough to receive and discharge cargo at this port. At such a time Point Pedro and Kangesanturai, although open roadsteads, are invaluable anchorages. **Northern Line**

One of the most curious features of Point Pedro is its *ambalam*, or resting-place for travellers, which is built on both sides of the road, over which a massive archway is carried. This place serves the same purpose as those which have been described in Section II., dealing with the Kandyan country, but is unique in its architecture.

Chavakachcheri

CHAVAKACHCHERI (190m. 41c.).—As we approach this town the surprising neatness of garden culture attracts our attention. The villages are numerous, and disclose a closely-packed population, and the roads everywhere are in perfect condition. Large groves of the palmyra palm take the place of the cocoanut which flourishes further south. Tons of eggs are amongst the articles of food constantly despatched to Colombo, the railway having opened up the distant markets to the industrious Tamils, with the effect of raising prices locally, but at the same time contributing considerably to the wealth of the poultry farmer. The Americans have chosen Jaffna as a field for missionary effort, and two of their churches are in this village, the population of which is 3,500.

Navatkuli

NAVATKULI (195m. 71c.).—Navatkuli possesses similar characteristics to those of the preceding station, from which it is but five miles distant.

Jaffna

JAFFNA (200m. 24c.).—Jaffna, the capital of the Northern Province and the seat of its administration, is an extensive and well ordered town of about 35,000 inhabitants. Its climate is warm, equable, and dry. The Dutch, who adopted the peninsula as one of their chief settlements, regarded it as particularly healthy, an opinion which is endorsed by its present rulers. It is especially beneficial in the cure of lung diseases, and should, now that it has become accessible by rail, prove a useful sanatorium for those who need open-air treatment. At present it possesses too little accommodation for the visitor, there being only one hostelry—the rest-house—and that is in a warm situation, but it is spacious and comfortable, and suffices for short visits.

Agriculture is the chief occupation of the inhabitants. The palmyra palm, described at some length on page 275, is at

Northern Line

Palmyra cultivation

once the most conspicuous and the most beautiful feature of the landscape. The traveller will especially admire those forests of this palm which have increased at such different periods that the crowns of broad fan-like leaves rise in tiers from the foreground, young ones of ten feet, receding in deep belts of thirty, fifty, and seventy feet high, backed by the mature forest reaching one hundred or more.

Toddy is extracted from the palmyra much in the same manner as from the cocoanut palm (see page 141), but instead of being distilled is boiled down into a syrup, which, upon cooling, crystallises into a kind of sugar, known locally as *jaggery*. There are other forms of food extracted from the palmyra, too numerous to be described here. The wood, unlike that of the cocoanut, is very hard and durable, and is much used for building purposes. The leaves, too, have numberless uses, many of which will be evident to the traveller, for they provide all the fences of the garden and compounds, the roofs of all the native dwellings, the mats upon which the native sleeps, and the baskets in which he carries water for irrigating his fields.

Tobacco

Tobacco, although it does not supply the cultivator directly with all the necessaries of life as the palmyra does, is next in importance, and economically is the most valuable of all the products of Jaffna, there being upwards of ten thousand acres in cultivation, yielding about seven million pounds per annum. The quality is coarse, but strong and full flavoured. It is not such as to find favour with Europeans, but is thoroughly grateful to the taste of the natives of both Ceylon and India. Most of it is exported to the mainland. Attempts have frequently been made to grow leaf of more delicate aroma, and with some success, but it does not suit the local market, and therefore finds little favour with the Tamil grower, who has not the spirit of enterprise or the ambition necessary to successfully compete with the purveyors of the white man's cigar. The Jaffna weed is pre-eminently the natives' fancy, and is likely to retain its hold when the large expanse of uncultivated land of the Northern Province, through which we have passed on our way to Jaffna, has been reclaimed for growing tobacco for the Western markets. It is certain that the Jaffna Tamil must sooner or later extend his boundaries, for every inch of the peninsula is under cultivation, and the population is already too dense. With the new railway facilities he will infallibly spread southward, and as a born agriculturist he will obtain from the soil whatever of profit it will yield. Nevertheless the question of extending the tobacco fields is not a simple one, since the quantity of coarse and pungent tobacco grown for the local and Indian market already suffices, and the fine and delicate quali-

715. PALMYRAS.

716. TOBACCO

717. ENTRANCE TO THE DUTCH FORT AT JAFFNA.

718. THE WELL IN A TOBACCO FIELD.

Northern Line
Jaffna

ties required in the more distant markets demand patient and careful experiment. In this, however, the Government will lend its scientific aid through the agency of the department of botany and agriculture. Irrigation, in which the native cultivator cannot easily take the initiative, except in the hill country, has perhaps more than anything else restrained the Jaffnese. On the peninsula it is an easy matter, because an unlimited supply of water is obtainable from never-failing wells.

Irrigation from wells

It has been asserted by several writers that these wells maintain a uniform level at all seasons owing to percolation from the sea, but this theory has been combated by Mr. C. V. Bellamy, who states that the geological formation of the greater part of the peninsula is of such a character "that rain water received at the surface descends into and occupies not only occasional crevices and caverns but the entire space of all the small interstices of the lower parts of the stratum. To this is due the fact that in spite of the comparatively small annual rainfall and of the frequency of long droughts, Jaffna, so far as lies within the limestone area, may be safely declared never to be in actual want of water.

"A distinctive feature of all limestone formations is their cavernous nature, and large caves, when occurring at lower levels, form reservoirs into which water has percolated through the surface rock, and where large bodies of water must accumulate. Wells sunk into the limestone are seldom known to fail, and though it has been so often asserted that the water found therein is really sea water deprived of its saline properties through filtration, the fallacy of such an assertion is proved by two instances occurring on the northern coast where a perennial stream of fresh water gushes forth on the sea shore. One of these is to be found at about half a mile to the west of Point Pedro, but is merely a small spring bubbling up through the rocks on the beach, and to be seen only when the tide is low. That it is not sea water, returning from a cavern filled by the flood tide, may be concluded from its being fresh and not salt.

"The other, and particularly to the native mind, far more important spring is found at Keerimalai, two miles west of Kangesanturai, known generally as the Holy Springs. A considerable volume of water issues here close to the sea, and has been looked upon by Hindoos from time immemorial as possessing miraculous healing powers.

"It is still a place of pilgrimage, 'a spot more holy than all other sacred places in the world,' to which many hundreds of Hindoos from both Ceylon and India resort at certain times of the year, and many are the traditions recounting the miraculous cures it has effected, but whether there is any virtue whatever in the spring, or whether mere superstition has given

Northern Line Jaffna

it notoriety, it is impossible to say. The story of the princess who exchanged her equine face for one radiant beyond compare, delightful as it may be, is rather too much for modern readers to believe. Apart, however, from its supposed powers, it is at least remarkable that this spring has flowed continuously from prehistoric times unabated, unaffected alike by droughts or rains, a silent witness to the truth, with which the good folk of Jaffna may console themselves that the water they drink, however hard and unpalatable it may be, is not sea water but fresh, charged not with the saltness of the sea but with the saline and calcareous properties of the rock in which it abounds."

Irrigation of the tobacco fields

The irrigation of the tobacco fields, as well as that of the extensive fruit and flower gardens which everywhere abound, is primitive and peculiar. Water is obtained exclusively from the wells, and it is raised after sunset by labourers in the following manner :—The well sweep, a horizontal lever in the form of a log of wood about fifteen feet long, is so attached to a high post that it will act like the see-saw beloved of village children in Europe; a woven basket of palmyra leaves is attached to the end of the lever over the well. A couple of coolies then play see-saw by walking to and fro on the log, making the basket descend and return again full of water by this useful kind of sentry-go. Thousands of coolies draw water during the night, and others distribute it over the fields and gardens. Sometimes one coolie is sufficient for the lever. Another labourer, generally a woman, stands near and directs the basket in its ascent, and empties it into the necessary channel by which it is conducted to the plants (see plates 718, 719, and 720). The well sweep is usually shaded by trees to shield the labourers at work upon it from the direct rays of the sun. An example of this will be noticed in plate 719. In the same picture will be noticed a curious little thatched building called a *kudil*, which serves as a rack or manger for the small cattle that work on the fields; fodder is placed within the railed square, and the beasts in feeding are thus protected from the sun. The *kudil* is seen in every field.

We are amazed no less at the orderly and neat cultivation than at its variety. Every kind of "curry-stuff" seems to grow in Jaffna, which also produces the best fruits of the island. A large export trade is done in them, which is paid for by the importation of rice. Dry grains are easily grown; but rice, which requires much water, is unsuited to the soil and climate, and is therefore not much cultivated on the peninsula.

The fields are fenced in by palings formed of the middle ribs of palmyra leaves, or by such plants as aloes and cactus, which effectually keep out intruders. In no other part of

719. WELL SWEEP AND KUDIL.

720. THE METHOD OF IRRIGATING THE TOBACCO FIELDS.

721. DUTCH CHURCH IN JAFFNA FORT.

722. DUTCH FORT AT JAFFNA.

Ceylon will the visitor see such fine crops of brinjals, chilies, ginger, gourds, melons, yams, sweet potatoes, and arrowroot. **Northern Line** **Jaffna**

There is no town in Ceylon which still bears on its features the impress of the Dutch occupation so completely as does Jaffna. This is doubtless owing to the architecture of its most prominent buildings—the Fort and the bungalows. The Fort *The Fort* is built of coral, and shows no sign of decay at the present day. Some idea of the masonry can be gathered from our little pictures. Within its enclosure are several fine buildings: a massive church in the form of a Greek cross, the Queen's House, occupied by the Governor of the colony upon official visits, Government offices and police quarters. There are now *The old Dutch church* very few Dutch Presbyterians resident in Jaffna, and in consequence the church has become disused and its furniture removed. The size of the church and the large number of tombs of Dutch officials testify to the importance of Jaffna in the Dutch period. In a recent article referring to this church the Hon. Mr. J. P. Lewis says:

"That it is in such a good state of preservation is due to the substantial and massive character of the building qualities which are always found in the work of the Dutch. The walls are from four to five feet thick, built of rubble and coral stone, of which the fort also is constructed, and having a covering of cement. The floor is paved with the rectangular stones something under two feet square, which the Dutch seem to have used for this purpose in all their larger buildings. The pillars, arches, and pediments of the doorways are in the thin yellow bricks that the Dutch also appear to have imported.

"The date over the main entrance is 1706, but an older building probably occupied this site, as the church contains tombstones of, *inter alia*, 1666, 1672, 1673, and 1693, let into the floor, and no doubt *in situ*.

"The Portuguese church, according to the plan of the fort in Baldaeus's book, stood near the opposite corner of the fort green, so that the Dutch would seem to have built a church on a different site, and this church was either rebuilt or a new church built in 1706. I should be inclined to think the former.

"The present church possesses the bell of its Portuguese predecessor, bearing the legend N.S. DOS MILAGRES DE JAFANAPATÃO, 'our Lady of Miracles of Jaffnapatam,' and the date 1648. The bell was until recently in the belfry, but has been removed into the vestry for better preservation."

Plate 723 depicts the organ gallery, which contains a quaint panel carved in high relief representing King David, apparently in advanced years, having lost his hair, yet retaining the magic touch with which he soothed the troubled mind of his predecessor with strains from his favourite instrument.

Northern Line
Jaffna

Here he is seen playing the accompaniment to his own songs, his eyes resting upon the book of psalms in Greek which is lying on an eighteenth century reading desk!

Our illustration (Plate 725) depicts the "Commanderer's" pew, which is at the angle of the chancel and south transept. The pew and the stalls are of various Ceylon woods, the mouldings of the stalls being of ebony.

A more picturesque view of this fine old Dutch church, which every visitor to Jaffna should see, is given on page 23. Other remains of Dutch architecture in Jaffna worthy of the visitor's attention are the buildings in Main Street (see plate 712), where the gables and verandahs will especially claim notice. In this street is a house, now owned and occupied by a Tamil member of the bar, which contains some elaborately carved doors of massive character with finely engraved brass plates and hinges, bearing witness, in the sumptuous appointments of the Dutch houses, to the contrast between the earlier colonisation and that of the present day, when the modern houses contain scarcely any suggestion of the home country, and are obviously regarded by their occupants as a temporary residence and not as a permanent home, a difference perhaps attributable to the steamship, which has brought the East and West, in time, so near together.

Main Street

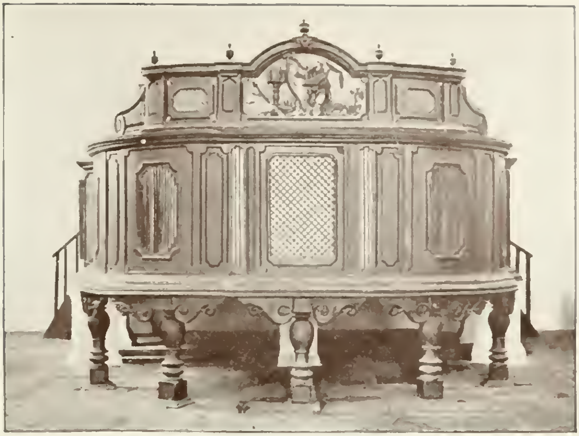
Dutch houses

Portuguese remains

There are also many remains of the earlier Portuguese occupation worthy the attention of the visitor, notably the fine ruined church and monastery illustrated by plates 13, 14 and 15 in the first part of this work. These ruins will be found on the Kayts road near the eighth milestone from Jaffna. The drive is a most pleasant one, and as comfortable carriages can be readily hired at Jaffna it should not be missed. Another Portuguese ruin of an equally interesting character will be found at Achchaveli, eleven miles from Jaffna on the Point Pedro road. This is an excellent drive to take for the inspection of the tobacco fields.

The visitor can make himself very comfortable at Jaffna, especially from December to February, when the temperature is moderate. The rest-house is not all that could be desired in such a large town, but it faces an open park-like space with fine avenues. The town generally gives a favourable impression. Its bungalows are spacious, well-built, and clean; its streets are wide and well-tended, while its gardens and commons are so well kept as to suggest that there are no idle folk amongst the inhabitants. In fact, everyone is very busy at Jaffna, and we find that about as much work is done thoroughly there for one rupee as is half done in Colombo for double the amount.

We have referred to the race that inhabits Jaffna as one of



723 KING DAVID AND THE ORGAN GALLERY.

724 DUTCH DOORWAY WITH ENGRAVED MOUNTINGS IN BRASS.

725. THE "COMMANDERER'S" PEW

726. KANOESANTURAI LIGHTHOUSE.

727. REMAINS OF PORTUGUESE FORT.

agriculturists; but we also find industrious artisans working in the carpentry, jewellery, and other trades. The goldsmiths are ingenious, and have formed very distinct styles and patterns that are peculiar to them. Their bangles, brooches, chains, and rings are beautiful in design and workmanship, while their tools are of the most primitive order and few in number.

There are many other things of considerable interest in Jaffna which we must pass over here, but with which the visitor will make himself acquainted.

Chunakam

Chunakam (206m. 14c.).—Chunakam is the half-way station between the town of Jaffna and the terminus of the railway on the northern shore. There is no accommodation for the visitor, who will merely pass through on his trip to Kangesanturai. Between Jaffna and this place may be seen in its greatest variety and profusion every species of agriculture with which the Tamil has enriched the peninsula.

Kangesanturai

Kangesanturai (211m. 18c.).—Kangesanturai is the *Ultima Thule* of the Ceylon Government Railway, and were it not that in this volume a few lines may be desirable about Trincomali and the pearl fishery I would fain take Virgil's epithet to myself, "Tibi serviat Ultima Thule," for I have exhausted my vocabulary, although I trust I have not exhausted the patience of the reader. The visitor should take this journey to the extreme north for the sake of the interesting scenes that present themselves to the last. At Kangesanturai he will find comfortable quarters, invigorating sea breeze, and an excellent fish tiffin at the rest-house, which is situated close to the remains of a Portuguese fort depicted in plate 727. There is a tradition current in Jaffna that the Dutch, disapproving of the site of this fort for the chief defences of the north, determined to transfer it to Jaffna, and as bullock carts were scarce in those days they formed a line of cooly slaves for twelve miles, passing the blocks of coral by hand to the site where we see the magnificent fort which they erected at the latter place. The chief features of the quiet little port to-day are the lighthouse and the remains of the old fort that has been lashed by the surf for four centuries.

As we dwell upon the striking scenes that the little peninsula has afforded us, and contrast them in our minds with the wild and uncultivated lands which we have seen further south, we cannot resist the conclusion that the possession of economic qualities is, after all, to be preferred to scenery.

TRINCOMALI.

Trincomali No European resident or visitor in Ceylon can be said to have availed himself of all its attractions who has not passed through the wilds of the northern parts, explored its most interesting antiquities, shared in the sport which the almost uninhabited regions afford, and, last but not least, visited its most beautiful port, Trincomali.

The route viâ Mátalé It will be seen from our map that Trincomali may be reached *viâ* Vavuniya, Anurádhápurá, or Mátalé. The Mátalé route, though the longest, affords the best road. A mail coach runs from Mátalé to Trincomali daily, particulars of which can be found by use of the index. The journey is also quite practicable for motor-cars or bicycles. We have already made the acquaintance of this road as far as Habarane, whither we now return.

Habarane Habarane is really in the centre of some excellent hunting grounds, and although it is the fashion to say that game in this locality is getting scarce, there is plenty of evidence to the contrary. Here is a vast wilderness of two or three thousand square miles, consisting of beautiful and valuable forest trees, interspersed with strips of open plain and vast artificial lakes, the remnants of bygone ages, which not even the destructive tooth of time has been able to obliterate.

Let us visit one of these secluded spots not too frequently disturbed by the white man, and we shall be surprised at the countless number of living creatures that haunt the vicinity of a stretch of water in remote solitudes. Here a telescope may be of greater interest than a gun. Concealed beneath the shade of some beautiful tree, one may watch the habits of animals in their natural freedom. This occupation has a wonderful charm on a calm evening, with a tropical sunset glowing upon the dense jungles, whence all manner of creatures are seen to emerge and steal gently down the open glades to refresh themselves by draughts of water. A distant sound like the blast of a horn reaches our ears, and we scan the thickets of the opposite shore: a majestic elephant is trumpeting to his herd; they obey

THE
HARBOUR AND BAYS
TRINCOMALI
COTTIAR BAY
HARBOUR
LAKE TAMBLEGAM
FORT FREDRICK
Dutch Bay
Dutch Pt
Salt Lake
Hot Wells of Cannia
Open
Jungle
Cod Bay
TRINCOMALI
Cottiar
Village of Kottia

730. HABARANE REST-HOUSE.

731. VILLAGE SCENE NEAR DAMBULLA.

Habarane *The creatures of the jungle*

his summons to the evening bath, and some six or eight are seen to disport themselves in the shallow waters, which they hurl over their bodies in great showers. Noises betoken the approach of greater numbers as the sun gradually disappears below the horizon. The shrill bark of deer, the grunt of the boar, and the screams of a myriad birds mingle as the congregation increases. The reptiles and birds are not the least interesting; crocodiles, kabaragoyas, and iguanas are present in great numbers; but the endless variety of the larger birds is the most astounding feature of these lonely shores. There are cranes nearly six feet high; pelicans like little heaps of snow gently propelling themselves over the smooth surface of the water; the pretty little water-pheasants with their glittering heads standing upon the lotus leaves; the adjutant stalking after the reptiles; ducks innumerable and of finest plumage; teal of the most delicious species; while the gaudiest peacocks strut upon the plain. Here is a paradise for the naturalist as well as the sportsman. We must, however, pursue our journey to Trincomali.

Travelling facilities

Every fifteen miles brings us to a rest-house, and from every rest-house we can make a sporting excursion into the jungle if that is our will. The traveller who is merely journeying to Trincomali will need very little commissariat. If he is cycling (a method of locomotion pleasant enough on this road) he will need to carry only a change of flannels, and will find most of the rest-houses provisioned with such light refreshments as he may need; or he can travel through by coaches, of which there is a regular service carrying his Majesty's mails.

Alutoya

From Habarane to Alutoya forms the next stage. The road here is very beautiful, owing to the undulations and the character of the forest, which is rich in fine timber trees. Occasionally we come across a straight of a mile or two in length, and in the distance we see herds of wild hogs cross from one side to the other; here and there grey jackals put in an appearance, while monkeys and large squirrels are surprisingly numerous. Troops of wanderoos abound all the way, and at frequent intervals numbers of them leap from the branches of trees on one side of the road to those on the other.

Another stage brings us to the lovely lake of Kanthalai. Many a sportsman has felt that he would not mind spending the balance of his life here. After several hours of travelling through the dense forest, it is with a shock of delight that the monotony is broken by the sudden appearance of a beautiful lake stretching away for miles to dreamy ranges of distant hills, whose beauties are reflected in its calm waters. Life and light combine to greet us as we emerge from the dense jungle.

Kanthalai

Flashes of every tint appear as the gay birds are startled by our approach. We stand enchanted by the scene. All is still save the voices of the creatures that dwell on these beautiful inland shores. Spotted deer are browsing; peacocks, airing their gaudy plumage, strut o'er the plain; the majestic elephant is enjoying his evening bath in the shallows; herds of buffaloes leave the shade of the woods to slake their thirst; grim crocodiles are basking on the shore or watching their prey; troops of chattering monkeys are skylarking in the trees, while the stately cranes and pink flamingoes stalk the shallows. Such are the scenes that surround the tank or lake of Kanthalai.

Ancient system of irrigation

And now let us, for a moment, go back a couple of thousand years for the origin and purpose of this gigantic artificial stonework embankment on which we stand. The history of Ceylon contains authentic records of a system of irrigation which, for engineering ingenuity and the rapidity with which gigantic works were executed, could not be surpassed by any conceivable means at the present day. We know that such works were constructed, because the evidence remains in the imperishable barriers of solid masonry that we find stretched across the valleys to secure the heavy rainfall of certain seasons; but so wonderful are they, and so intricate yet perfect the system of conveying the precious water to the field, that we cannot realise the conditions which placed such magnificent works within the sphere of the possible.

The forest now spreads over a network of these ruined lakes and tanks, tens of which are of giant proportions, while the smaller ones number thousands. Embankments eight feet high and three hundred feet wide were carried for many miles at a stretch. The dam of one of these is eleven miles long, and is faced with steps built of twelve-feet lengths of solid granite. That on which we are standing was constructed by King Maha Sen about A.D. 275. The same monarch is said to have made no less than sixteen of the large tanks, including Minneria, which, like Kanthalai, is about twenty miles in circumference. When it is borne in mind that, in addition to the formation of the necessary embankments and sluices in this wholesale fashion, hundreds of canals for the distribution of the water formed part of the scheme, the stupendous nature of such an undertaking is manifest. Wonderful as are the remains of ancient monuments, palaces, and temples in these now deserted provinces, nothing is more impressive than the great works of irrigation, or attracts one more to the study and consideration of early Sinhalese history.

How unchanging are the meteorological conditions throughout long ages of time is evidenced by these remains. The

732. ON THE BANKS OF KANTHALAI.

733. A PRETTY BAY.

734 TRINCOMALI HARBOUR: ADMIRALTY HOUSE GROUNDS.

northern provinces of Ceylon must have received their rainfall thousands of years ago, as now, in deluge form during two or three months of the year; and it was necessary to secure and treasure a portion of it for use in the protracted periods of drought. It is curious in such a small country that the rain should descend with almost equal distribution throughout the year in some provinces and unequal in others. In the north-central part of Ceylon, through which we are now journeying, one-sixth of the rain for the whole year has been known to fall in a single day. The storms of this district have been well described by Major Forbes, who, in writing of his journey to Trincomali in 1833, says: "Five miles beyond Dambool we crossed the bed of the Meerisagona-oya, at a ford which for nine months of the year is only a space covered with sand; but the banks of this stream, above and below, were about eight feet in height, the perpendicular sides being supported by matted roots of trees. Kanthalai Storms

"Although the Meerisagona-oya was now and for months had been without a drop of water in its channel, I have known it impassable even to horses for eight days together: detentions on this road from the swelling of the streams usually occur previous to the setting-in of the north-east monsoon in November. The rains generally commence towards the end of September with heavy showers; after a week of this unsettled weather, rain falls in torrents for half the day, the remainder being bright sunshine. Previous to the fall of these quotidian deluges, the sky in the quarter from whence they approach becomes gradually darkened upwards from the horizon, and appears of an inky hue, so dense that the distant hills look less solid than the advancing curtain of clouds. The plains seem lost in dull shadows, and the mountains are lighted with a lurid gleam of dusky red that escapes from the open part of the heavens. Every second this clear space, with its pale, cold blue sky, is visibly contracted by dark swollen masses of vapour, which are gradually subduing the sickly lights that linger on the highest pinnacles. At first, during these symptoms, there is an oppressive calm, under which everything in nature seems to droop: the leaves hang listless on the boughs; the beasts are in the forest; the birds seek shelter in the covert; numerous flocks of white cranes following each other in lines, or forming themselves in angles, alone attract the eye as they seek new ground and prepare for the approaching storm. Before a breath of air is felt, tiny whirlwinds are seen beneath the bushes, twirling round a few light, withered leaves, or trundling them along the footpath. These fairy hurricanes are succeeded by a rushing sound among the trees overhead, accompanied by the rustling and falling of decayed leaves; then

Kanthalai a gentle and refreshing air suddenly gives place to cold breezes, gusts, and squalls, until heavy drops of rain crowd into descending sheets of water, transforming steep paths into cataracts, and broad roads into beds of rivers. Before the murky curtain that is closing over the sky flickers a cold, misty veil, and a dull vapour rolls in advance along the ground; these appearances arise from the raindrops splashing on the dusty ground, or jostling and splintering as they descend from the teeming darkness. On a particular occasion, being surprised by one of these avalanches of rain, I returned to my house at Mátalé, but, with my horse, had to swim across a stream that I had passed only two hours before, when the water was not three inches deep."

The storms being restricted to one season, we have no difficulty in arranging to make our trips in certain fine weather. But we are digressing at great length, and must now proceed on our journey from the spot where we halted at the first glimpse of Kanthalai.

The rest-house The great causeway extends for upwards of a mile, and is bordered with beautiful trees. It is faced with enormous blocks of granite regularly laid, but covered with turf to the water's edge. Near the Trincomali end a capacious rest-house for the accommodation of large parties of sportsmen and travellers stands on the brink of the lake. The fields, which are irrigated from the lake, are unrivalled as snipe grounds. The bags that sportsmen sometimes claim are so great that I hesitate to pen the number lest I should tempt the incredulous reader to offer criticism in terms more common than polite.

Trincomali We have now only one more stage to Trincomali—twenty-six miles of the same undulated forest road.

The harbour There are some five or six magnificent harbours in the world, and Trincomali is one of them. Situated on the north-east of the island, it faces the Bay of Bengal and overlooks the whole eastern coast of India. The entrance, which faces south-east, is guarded by two projecting headlands, approaching to within about seven hundred yards of each other. When it is borne in mind that the monsoons blow from the north-east and south-west the importance of this feature is obvious. The rocky headlands have a beautiful effect upon the landscape, which is made up of a placid expanse of water dotted with wooded islets that seem to float on its surface, rich tropical forest covering the acclivities that border its coasts, and a distant background of lofty mountains.

The form of the harbour is irregular, and the numerous indents of its coast line supply many a charming feature. Some of the islands are romantic in appearance as well as association, and notably amongst them Sober Island, once the

735. THE APPROACH TO THE HARBOUR FROM THE TOWN

736. BANYAN TREE, SHOWING THE TRUNK.

737. THE SAME TREE, SHOWING SOME OF THE SUPPORTING STEMS.

favourite resort of the officers of the East Indies Squadron, who built a ward-room, billiard-room, and gun-room upon it. **Trincomali**

Unfortunate position

Trincomali was once regarded as a very important naval station, and as such it was strongly fortified; but as a commercial port it has not developed, for the simple reason that the cinnamon trade, so attractive to the early colonists, could only be carried on at Colombo; and later, when the English gained possession of the interior, the country in the west was found to be the more cultivated, while the north-east was almost deserted by man and covered with dense forest; moreover, the long droughts to which the northern provinces were subject rendered their cultivation apparently hopeless. Subsequent to this another circumstance greatly influenced the development of Colombo as the commercial port: the Suez Canal brought the shipping for the colonies in the direction of Ceylon, and as a consequence the western harbour suddenly assumed immense importance by reason of its convenience as a junction and port of call. So Trincomali by accident of its position has missed that service to commerce which, if it had been on the south-west coast, would have been incalculable. Our principal view of the harbour is given on page 7.

A magnificent banyan tree

Amongst the beautiful trees to be found in Trincomali a grand specimen of the *Ficus Indica* stands pre-eminent. It is difficult for anyone who has not seen a banyan tree to realise that all the stems and branches visible in our two little photographs are parts of one tree.* It will be seen that some of these stems rival even the main trunk in size, notably the one on the extreme left of our first picture. In our second picture only a portion of the complete tree is visible, but enough is given to show how the shoots have reached the ground and grown into large supporting stems, enveloping the original trunk and producing the appearance of a miniature forest. The circumference of the tree, which thus appears as a whole grove, extends to several hundred feet, and its o'erspreading branches would easily shelter a thousand people.

There is a very picturesque carriage road winding along the northern and eastern portions of the harbour, and many are its pretty nooks and corners.

Our photograph on page 627 gives a very good idea of the character of this pretty road, and we particularly notice here how land-locked the harbour is. We are looking towards the mouth, in the direction of the full-rigged ship which is discharging coal at the wharf. On the left is the extensive hill known as Fort Ostenburg, commanding the entrance of the harbour, but now dismantled. Military barracks, now deserted, are just visible amongst the trees.

* A full description of the *Ficus Indica* is given on pages 58 and 61.

Trincomali
The bay

To the north of the harbour there is a horse-shoe shaped bay, guarded on one side by the rocky headland known as Dutch Point, and on the other by Fort Frederick, which is a peninsula with narrow isthmus, but presenting a wide and bold front of precipitous rocks about a mile out to sea. The town of Trincomali is at the bend of the horseshoe. It has a fine "Maidan" of some three hundred acres to the sea front. This forms the recreation ground of the residents. Facing the bay are a few good residences, including the rest-house and a magnificent residence, once the quarters of the officer in charge of the naval stores.

Dutch Point

On Dutch Point is the Residency, the official quarters of the Assistant Government Agent, who acts as both civil and judicial administrator. The grounds of this house are very romantic, and stretch around the headland, where the little bays and crevices afford many pretty pictures.

Saami Rock

The headland is a place of great antiquarian interest, and many graceful legends are interwoven with its history. It is a mighty crag rising from deep water in a sheer precipice to the height of four hundred feet. Such an unusual feature of the landscape was certain to attract the reverence of the imaginative Hindus, and although the Sinhalese may have regarded this as a holy place for centuries before the time of Buddha, when they themselves were Brahmans, and may have built shrines there, it is certain that the Malabars who invaded Ceylon in early times appropriated it, and built a stupendous shrine to Siva, which, until it was demolished by the Portuguese in 1622, was known as "The Temple of a Thousand Columns," and was the resort of pilgrims from all parts of India. There is now left only the bare site of the magnificent temple; and as the crowds of Hindus flock thither to worship at the Saami Rock, which is all the ruthless cruelty of the Portuguese left them, one cannot help feeling some pity for them in having their most revered shrine demolished without the slightest reason that could have appealed to them. What their feelings must have been towards the Portuguese makes one shudder to think. No wonder that the Portuguese proved useless conquerors! We know that the Tamil Hindus meted out similar treatment to the Buddhist Sinhalese in olden times; but we should have expected the methods of the Portuguese, professing Christianity, to have been less brutal in the seventeenth century. We shall see that the site of this sacrilege is still held in the profoundest veneration.

For many years after the British took possession of the Fort, the Hindus, who had been debarred from approaching the sacred spot by the Portuguese and the Dutch, were allowed the privilege of making a pilgrimage to it once a year, and,

738. DUTCH POINT.

739. THE BAY FROM THE RESIDENCY.

740. SAAMI ROCK.

although the site increased in military importance, this favour of the authorities was extended, instead of withdrawn as it would have been by any other nation. The processions take place at sunset, and there is no interference with them. Trincomali

The ceremony of Saami Rock

Having taken up our position on the only jutting crag that gives us an unobstructed view of the Saami Rock from ocean to summit, we await the arrival of the worshippers, who appear gradually, both men and women, each bearing offerings of fruit, milk, palm blossoms, grain, and flowers. They take up positions whence they can gaze upon the ceremonies to be performed by the officiating priest, who, with several attendants, descends to the utmost ledge, a giddy height, where naught but the fathomless ocean stretches beneath his feet. Here he pours out libations, chants a weird litany, and taking each gift casts it into the mighty deep. He then kindles a fire, which he thrice raises above his head in a brazen censer, while all the worshippers raise their arms heavenward. The burnt offerings are reduced to ashes, which are then smeared upon the foreheads of the worshippers, and the ceremony is over. The situation as seen in our photograph is strikingly impressive, and amongst the numberless religious ceremonies of the East none is more profoundly solemn. The pouring of libations and the sacrifice of burnt offerings on a spot where the handiwork of the Creator is visible in its most wonderful aspects on all sides, is worthy of a more enlightened people, and commands our sympathy.

Tragedy of Francina Van Reede

We cannot leave the Saami Rock without reference to an event of pathetic interest, commemorated by the monument which surmounts its loftiest crag. As will be observed in our picture, it is a solitary pillar, probably one of the thousand columns of the demolished temple, and on it is engraved:

TOT GEDAGHTENIS
VAN FRANCINA VAN REEDE
IUF° VAN MYDREGT DESEN
A° . 1687: 24 APRIL
OPGEREGT

Francina Van Reede was a Dutch maiden of high birth, the daughter of a gentleman holding a responsible position in the Dutch service. She was betrothed to an officer in the army, stationed at Trincomali, to whom she was desperately attached; but he proved faithless, and embarked on a vessel bound for Europe. The fair one watched the movements of the ship from the Saami Rock. To get clear of the coast the vessel had to tack and pass parallel to the precipice on which the love-sick maiden stood. For a few moments she gazed

Trincomali

distractedly towards her false lover, when suddenly the swift vessel turned from her towards a foreign land, and she plunged from the dizzy height.

Sport

There is a peculiar charm in the circumstance that between this beautiful place, Trincomali, and any other lies a stretch of wild and unpeopled land, where almost every kind of wild animal that exists in the island can be found. Elephants, leopards, bears, boars, buffaloes, deer, monkeys, crocodiles, are all within a day's march, and many within an hour's ride.

Hot springs of Kanya

The neighbourhood of Trincomali presents yet another feature which is within our province to mention, and is noteworthy in connection with the theory held by some that the deep harbour is on the site of a submerged volcano. At Kanya, near a range of wooded hills eight miles north of the harbour, there are some hot wells, seven in number, differing in degrees of temperature from 100° to 110°. These springs have naturally given rise to various legends amongst the natives, who regard them with superstitious reverence, and account for their origin in the following fable. To delay the King Rawana, and thus prevent the success of one of his undertakings, Vishnu appeared in the form of an old man, and falsely informed the king that Kanya (the virgin-mother of Rawana) had died. On hearing this, Rawana determined to remain and perform the usual solemnities for deceased relatives whenever he could find water for the requisite ablutions. Vishnu having ascertained his wishes, disappeared at the spot, and caused the hot springs to burst forth. From the solemnities then performed in honour of Kanya, the springs have ever since retained her name.*

Cottiar

It will be seen from our map that to the south of Trincomali harbour there is a very large bay almost as land-locked as the harbour itself. In the days of sailing ships, and especially in early times when Ceylon was the great emporium of the Eastern world, Cottiar Bay, as this great neighbour of Trincomali is called, was a place of immense importance, compared with which Trincomali itself was insignificant, the reason doubtless being that it afforded sufficient depth of water for the vessels of those days, while ingress and egress under sail were much easier than through the narrower entrance of the adjoining harbour.

At the present day Cottiar interests the traveller as the scene of the capture of Robert Knox, to whose virtues and literary service to posterity we have referred on pages 381 and 382.

We sail across the lovely bay, and in a couple of hours find ourselves anchored on the very spot where the good ship

* From an account given by Major Forbes, 78th Highlanders.

741. ADMIRALTY HOUSE: BACK VIEW

742. AVENUE ON SOBER ISLAND.

743. SHORE ON SOBER ISLAND.

Trincomali

Anne lost her ill-fated crew two and a half centuries ago. We are near the mouth of the Mahawelli-ganga, up which we sail for about half a mile. Here we proceed ashore, and our interest is arrested by a strange monument of white stone erected against the gnarled stem of a magnificent old tree. We approach and read the inscription :—

This is the White Man's Tree
Under Which Robert Knox
was Captured
A.D. 1659.

744. THE WHITE MAN'S TREE.

745. PORTION OF ONE OF THE GALLERIES OF RAMESERAM.

RAMESERAM.

Rameseram At the extreme north of the Gulf of Manaar is the very narrow strait known as Paumben Passage. Here Ceylon is almost joined to India by a curious line of rocks and islands. It will be seen from our map that the mainland of the continent sends forth a promontory which almost reaches the sacred island of Rameseram. From this a ridge of rocks, known as *Adam's Bridge* Adam's Bridge, extends to Manaar, an island of sand-drifts cut off from the coast of Ceylon only by fordable shallows. Whether Ceylon was ever actually joined to India either by nature or artifice is a matter of conjecture; but the possibility of either is easy to demonstrate. The name Adam's Bridge is insignificant, and is due to a legend of the Arabs, who were traders on this coast in very early times. They believed that Adam lived in Ceylon after his banishment from Paradise; that he journeyed thence to Mecca and brought Eve back with him. It was natural that he should have gone to and fro by this passage, as there were no ships in those days. So they called it Adam's Bridge. The legends of the Brahmans are not quite

so simple. By them Rama is said to have employed the monkey gods to form this footway in order that he might invade Ceylon with an army. There were quarrels and jealousies about it, sometimes assuming serious proportions, as when Nala stretched out his *left* hand to receive the immense rocks brought by Hanuman. This indignity so roused the anger of the latter that he raised a mountain to hurl at Nala when Rama interposed and appeased him by explaining that, although gifts might not be received with the left hand, it was the custom of masons so to receive materials for building. **Rameseram**

We are not disinclined to accept the theory that Paumben Passage was once blocked by an artificial causeway, over which millions of pilgrims came to visit the sacred Rameseram. The passage only fifty years ago was so shallow that no ships could pass through, but was about that time deepened sufficiently for vessels of ten to twelve feet draft. *Paumben Passage*

Although Rameseram is not part of Ceylon, we find it easily accessible, since the steamers of the Ceylon Steamship Company pass through the Paumben Passage weekly, and obligingly anchor to allow passengers an opportunity of visiting the island. We have said that it is a sacred island, and we shall now proceed to verify this statement by exploration. *Means of access*

If we except a long spit of land which runs out to Adam's Bridge, the extent of the island is about seven miles by three. Upon setting out from Paumben, a broad road, paved with smooth slabs of granite and shaded by beautiful trees, stretches eastward through the island, ending in the entrance of a remarkable temple, one of the most ancient and revered in all India. On either side, at frequent intervals throughout the whole distance of seven miles, there are substantially built ambalams or rest-houses for pilgrims, fine baths with granite steps descending into them from all sides, and temples beautifully built of hewn stone. Every tree as well as building is dedicated to the uses of religion. Even the soil is so sacred that no plough may break it; and no animal wild or tame may be killed upon it. The magnificence of this superb highway is, however, in decay; but why it should be so we are unable to ascertain. The paving-stones are displaced, and most of the temples are in ruins, while the ambalams show signs of better days, not long past. The condition of the whole indicates that about a century ago all these were in beautiful order. At the present day, however, the great temple of Rama appears to be the only building upon which attention is lavished. *The island*

No idea of this structure can be gained from the exterior, the only part visible being the lofty pagoda which forms the entrance. The rest of the temple is enclosed within high walls, extending round an area of eight hundred by six hundred feet. *The temple*

Rameseram
The temple

The interior consists of a large number of galleries of grand extent and dimensions, some of them running through the whole length of the temple, and others to right and left for hundreds of feet. All of them are ornamented with rows of massive pillars carved with statues of gods and departed heroes. Our photograph of one small portion of a gallery is fairly representative of the whole, which extends for many thousands of feet, and surrounds the *sanctum sanctorum,* an oblong rectangular space into which the unbeliever may not penetrate. No entreaties will avail to obtain admittance into this sanctified place. The nautch girls who are dancing and chanting within may come and perform to us outside, but we may not approach the shrines.

We are astonished at the Hindu grandeur of the temple, and we are naturally curious about the apparent neglect of the large number of smaller temples on the island. This, we are told, is due to the falling off in the number of pilgrims, and consequently in contributions, since the British prohibition of human sacrifice. A century ago, when enormous cars, surmounted by images of the gods, were dragged along the paved ways by hundreds of frantic devotees, many in their frenzy hurled themselves beneath the massive wheels. It is also related to us that when the great car of Juggernaut was periodically brought from Madura across the Paumben causeway the sacrifices were enormous, and the number of pilgrims attracted at such times was a great source of income to the temples. We should like to think that the decay which we have observed was due to enlightenment and education rather than British law and might; but be that as it may, we are quite gratified to see the temples in ruins if the circumstance indicates the discontinuance of such barbarous customs in however small degree.

Manaar

Manaar is scarcely worth a visit. It represents a dreary aspect in comparison with the rest of Ceylon, notwithstanding that in earlier times it was regarded as a place of considerable commercial importance from its proximity to India and the yield of its pearl fisheries. It is now famous only for its baobab trees (*adansonia digitata*), which must have been imported many centuries ago from the coast of Africa, but by whom and for what purpose is a mystery. The peculiarity of this monstrous tree is in its shapeless massive stem, whose circumference is equal to the height of the tree.

746. MOUTH OF THE MODRAGAM RIVER AT MARICHCHUKKADDI

THE PEARL FISHERY.

Antiquity of the pearl fishery

We have seen that Ceylon is a place with a glorious past; its once magnificent cities are now but a mass of crumbled and half-buried ruins; its native dynasty has passed away for ever; one institution alone has descended to us unchanged by the vicissitudes of three thousand years—the Pearl Fishery. Few of the world's wonders can lay claim to greater antiquity, and few afford more aspects of interest to the naturalist.

A great lottery

"*La plus belle perle n'est donc, en définitive, que le brilliant sarcophage d'un ver,*" writes an eminent French scientist. But it is not with the origin of the oriental pearl or the generosity of the oyster in providing the parasitic worm with such an exquisite sarcophagus that we shall concern ourselves here; our purpose being confined to a description of the fishery. A Ceylon pearl fishery is the most picturesque game of chance in the world. It exhibits the true element of the lottery engrafted on a huge picnic which lasts for a month or more and is attended by forty-five thousand people. Such is the fascination of the game that difficulties of access and lack of accommodation are of no account. The scene is the Gulf of Manaar, on the north-west coast, and the base of operation is a small bay

747. A FLEET OF PEARLING BOATS

748. A STREET SCENE IN MARICHCHUKKADDI.

Pearl Fishery *The banks*

at the mouth of the Modragam River, which may be seen in plate 746. The pearl oyster banks or "paars," as they are locally termed, are a series of shallows with a hard bottom, spread over a large area of the gulf extending seawards for upwards of twenty miles, and stretching from Adam's Bridge in a southward direction for fifty miles; their depth varies from three to ten fathoms, the shallower ones being, of course, those nearest to the shore. So prolific are the oysters that on one bank only, known as the Periya Paar, scientific experts in the year 1902 estimated the number of the young oysters at a hundred thousand millions, but so insecure was their lodging that, upon inspection a few months later, it was found that all had been swept away, either by ocean currents or the storms of the monsoons.

Marichchukkaddi

Marichchukkaddi, which, it must be conceded, is rather a mouthful for articulation, is a town which appears and disappears with the fishery. At ordinary times it is devoid of habitations, and not without picturesque qualities of its own. On the one side it commands a diminutive bay, and on the other a distinctly beautiful landscape, consisting of grassy plains besprinkled with the blooms of wild flowers, with here and there groups of tamarind trees. A background of forest lends charm to the scene, and a series of cliffs on the right bank of the river adds a feature which in Ceylon is rare. But in fishery time the solitude and the beauty of Marichchukkaddi give place to opposite scenes. The grassy plain is turned into a sandy waste upon which forty thousand people are bustling to and fro amidst their temporary habitations. The flowers and the bees have given place to the dead oyster and the blow-fly. But in the sudden transformation there are many compensations for the havoc created in the landscape, which, after all, would in the ordinary course lose its fairest complexion in the dry season, which is always the chosen time for fisheries, the absence of rain on shore coinciding with smooth seas.

Sampling the paars

An inspection of the pearl banks precedes the announcement of a fishery. About November there is a general survey to decide the question of to be or not to be in the ensuing March and April. Upon this examination an estimate is made of the number of mature oysters likely to be available. A short time before the proclamation another inspection takes place, at which sample hauls are made and officially valued, in order that the prospects of the coming event may be estimated. The various bags of samples thus collected are left under guard in the "kottu" or enclosure erected for their reception for seven days or so, by which time the maggots deposited by the blow-flies have cleared away the putrified bodies of the fish and left little more than the shells and the pearls behind; still there is

Pearl Fishery

enough of filth remaining to need a whole series of careful washings, in addition to the removal of shells before the pearls can be found. After all the light refuse that can be floated away by much water and more patience has been got rid of, the pearls are found contained in the remaining dirt, which is dried and examined repeatedly until only the smallest of pearls are likely to have escaped notice; but so difficult is it to find them that, even at this stage, the refuse has a market value.

Amazing rapidity of events following the proclamation

The word now goes forth that a pearl fishery will take place on a given date. With lightning rapidity the news spreads throughout India, the Persian Gulf, Burma, and Malaya. Marichchukkaddi is on no beaten track; no road leads thither, and no landing facilities welcome the traveller by sea; yet within a month of the proclamation a town appears peopled by its forty thousand inhabitants of a dozen nationalities, and equipped with the machinery for orderly government and the conduct of a daily market at which every pig is bought in a poke amid conditions of great excitement and anxious anticipation. The streets are familiarly named, and to facilitate business the town is divided into various quarters for the accommodation of officials, pearl merchants, traders, divers, and so forth. Then there are boatmen's houses, police quarters, banks, hospitals and medical stations, court houses, rest-houses for European and other visitors, post and telegraph offices. Pretentious bungalows are erected in anticipation of a possible visit from the Governor of the Colony, as also for the Government Agent, and, on the more recent occasions, for the agent of the lessees, the Ceylon Company of Pearl Fishers.

Arrival of the motley throng

In small boat-loads of twenty to forty the motley throng arrives from the long series of coast towns that border the Indian Ocean. The variety of craft is only equalled by that of their passengers, for the various ports have their specialities both in build and rig. Some two hundred boats that do the port-to-port carrying trade are for the time converted into pearlers, and arrive manned by thousands of divers, amongst whom are Tamils, Moors, and Arabs. Many passengers come laden with cocoanut leaves with which to build the modest little hut that will be their shelter during the period of the fishery; others come provided with bank-notes to the extent of thousands of pounds, and are prepared to purchase of the Government a month's lease of some building in the merchants' quarter; for this town of cadjan huts has not been erected for love, but for the rent which is obtained by competition. A house ten feet square, consisting only of four walls and a roof made of palm leaves and jungle sticks, without floor or furniture, is a luxury that the pearl merchant is glad to get for a month for £50. The building of plaited palm leaves costs

749. BUNGALOW OF SIR STANLEY BOIS AT THE PEARL FISHERY OF 1907.

750. NATIVES OBTAINING THEIR DAY'S SUPPLY OF DRINKING WATER.

751. THE HOMEWARD RACE OF THE PEARLING FLEET.

752. DIVING FOR PEARLS.

nothing but the trouble of making. The rents of such shanties form a considerable proportion of the revenue derived from the fishery.

Near the town two huge water tanks are constructed, one for the purposes of ablution (Plate 755) and the other for a drinking supply. At the latter the early morning scene (Plate 750), where the inhabitants bring their chatties for the day's needs, is most picturesque.

The fleet

The fleet of some three hundred boats assembles and draws up in line upon the shore as seen in plate 747. The atmospheric conditions prevailing in March and April are most favourable to the enterprise. During the night a gentle breeze from the land fills the sails and wafts the fleet to its allotted station. While the diver is seeking for pearls, the increasing power of the sun's rays causes the warmed atmosphere to rise, whereupon the winds return and considerately bring back the fleet at the most convenient hour of the afternoon.

Variety of craft

The boats are as various as the divers, possessing some four or five distinct types: dhoneys, sailing lighters, luggers, and canoes with outriggers, in some cases having three masts. Each has its peculiarities in shape, rig, and tackle, according to the fashions in vogue at the Indian or Ceylon port to which it belongs. The fleet extends in a long line, every vessel being moored to the beach. At midnight a terrific report from the signal gun, followed by the roll of tom-toms, awakens every soul in the town, and ten thousand dark brown figures are at once busy with tackle and sheet, shouting and hoisting, each one eager to be first upon the paar, as each is keen on being the first to return and get into the market with his share of oysters. A quiet interval in the town follows the sailing of the fleet. The breeze is often light, and frequently when daylight dawns the sails are yet in sight. The work of the diver is accomplished without much external aid. He descends feet foremost, grasping a rope to which a stone is attached to expedite his descent, remains under water from forty to ninety seconds, during which time he fills his basket with oysters, then signals to the manduck at the other end of the rope, who hauls him up with his catch. Some of the divers from the Malabar coast simply plunge head foremost in the ordinary fashion, and upon arriving at the bottom place one foot in a loop rope near the stone, by which means they can remain at work so long as their supply of air remains. A pretty sight is the returning fleet in the afternoon. At a signal by gunfire sails are set, and the three hundred craft enter upon a race which is one of the finest sporting events imaginable, and as exciting in its uncertainty as the search for pearls that follows. The first crew to arrive have the advantage of getting first into the market

The start · *The diver at work* · *The return*

Pearl Fishery

with the divers' share of oysters, which obtain high prices from merchants who wish to obtain early samples of the catch.

The president of the fishery thoughtfully stations on the beach, to receive the divers, a guard of honour composed of a proportionate number of police, whose attire is limited to the cap of authority worn upon their heads, an arrangement which admits of their advance into the surf without damage to their uniform. Their welcome to the returning fleet consists in boarding each craft and proceeding without ceremony to search for concealed pearls which the divers and manducks may have extracted from gaping shells during the voyage. Pearls are easy to conceal, and it is not to be supposed that the diver and manduck are unpractised in the art of hiding any that they fortuitously discover. Sometimes the police have found little bags of them tied to the anchor or attached to a sail; but there may be even more secret hiding-places. It is difficult to remove the possibility of theft even by stationing a detective on each boat; for bribery amongst Orientals is a fine art. No sooner are the boats made fast upon the beach than the divers rush ashore laden with the oysters in bags, and scramble over the loose sand to the koddu, an extensive series of compartments or sheds constructed of palm leaves and enclosed within a palisade of jungle sticks. A separate compartment is assigned to each boat's crew. Here the divers parcel the oysters into three heaps as near as possible alike in size, for they have no means of knowing which heap will be allotted to them as their share by the official. This allotment having been made, after a further examination of their persons by the searchers, the divers are allowed to remove their share. Outside are crowds of speculators anxious to buy the oysters in small numbers, and rapid bargaining takes place; the diver does not get far with his property, but usually disposes of the whole lot in a very short space of time; for he needs some hours of rest after his strenuous exertions.

Artifice of the pearl thief

The koddu

Within the koddu the business of counting the oysters for the daily auction proceeds apace, and at sunset they are put up to the highest bidder by the thousand, the buyer taking as many thousands as he pleases at the price of his bid. In the morning the buyers remove their lots to their own enclosures, where the unsavoury though exciting business of extracting the pearls is carried on.

The auction

The animation of the town is immense. Oysters are being opened all over the place, and the lucky finders of pearls are rushing off to the quarters of the merchants, who sit all day (as seen in plate 754) ready to buy or sell, grading their purchases in little sieves, weighing them with delicate little scales, with seeds for weights. Here and there are groups of

753. A PEARL MERCHANT.

754 DEALERS IN PEARLS.

2 Q

755 THE BATHING TANK.

756. BAGS OF PEARL OYSTERS READY FOR THE AUCTION.

Pearl Fishery

"fakers" and pearl-cutters engaged in threading pearls by means of the simplest of bow-drills. Many of the dealers are capitalists whose transactions run into many thousands of pounds; others are humble traders who make their way to Marichchukkaddi, attracted by the grand chance of the lottery in which they may lose their all or make much of their little.

After a period varying from three to six weeks the fishery is brought to a close, the inhabitants of Marichchukkaddi disperse, and the town itself dissolves even more rapidly than it came into existence.

A record fishery

The pearl fishery of the year 1905 was the largest ever known. The divers engaged numbered about five thousand, with an equal number of manducks or attendants upon them. The fleet of boats numbered three hundred. Eighty millions of oysters were obtained, and sold for about £250,000, two-thirds of which sum was added to the revenue of the Colony, and the remaining third, according to the usual custom, was awarded to the divers. This was, however, an exceptionally abundant harvest, as may be surmised from the fact that the sole right of pearl fishing has now been leased by the Government to the Ceylon Company of Pearl Fishers at an annual rental of £20,666, which with the rents of plots in "Pearl Town" ensures a total revenue from the fishery of £25,000—a fair sum if based on the average of past years. The company, moreover, engages to spend £200,000 upon the improvement of the fishery during the period of the lease.

Lease to the fishers

With this brief description of the pearl fishery I take leave of the reader, who I trust will put my description to the test of personal experience by setting out at once for the beautiful island.

USEFUL INFORMATION FOR VISITORS TO CEYLON.

CURRENCY.

British sovereigns are legal tender at the rate of £1 for 15 rupees.

The silver coins in use in Ceylon are Indian rupees and the decimal coinage of Ceylon consising of 50 cents (half rupee), 25 cents (quarter rupee), and 10 cents (one tenth of the rupee).

The bronze coinage consists of five-cent, one cent, half cent, and quarter-cent pieces.

BOAT HIRE IN THE HARBOUR OF COLOMBO.

For Steam Launches, Boats and Canoes.

	Per Head.
From landing jetty to any vessel, or *vice versâ*, or from one vessel to another within the Breakwater	25 cents
For the return journey	25 cents

[In each case between 7 p.m. and 6 a.m., 40 cents.]

The above fares include one hour's detention for boats and canoes.

For every subsequent hour's detention 40 cents between 6 a.m. and 7 p.m., and 50 cents between 7 p.m. and 6 a.m., per *boat* (not passenger).

Two children under ten count as an adult; children under two go free.

Special agreement must be made for boats or canoes required for special service.

For Baggage

Chairs, hand-bags, or straps of rugs (with owner)	Free
,, , ,, (without owner)	5 cents each
Small packages (up to 33 in. by 19 in. by 18 in.)	10 to 15 cents
Large boxes or cases	25 cents

Disputes should be referred to the Jetty Sergeant, while gross imposition or incivility can be reported to the Master Attendant (Harbour Master), whose office is in the Custom House, and who in all matters connected with the wharf and the shipping acts as Police Magistrate.

GUIDES.

Licensed Guides wearing dark blue coats with green facings can be engaged at the Guides' Shelter near the landing jetty. The fee is 50 cents for the first hour and 25 cents for each additional hour.

RATES OF CARRIAGE HIRE IN COLOMBO.

	1st Class	2nd Class
For carriages drawn by one horse :—	Rs. c.	Rs. c.
From 6 a.m. to 7 p.m.	4 50	... 3 0
Any six consecutive hours between 6 a.m. and 7 p.m.	2 50	... 1 50
For half-an-hour	0 50	... 0 40
For one hour	1 0	... 0 75
For every subsequent hour or portion ...	0 50	... 0 30

[The charges are for a *whole carriage*, not for each passenger.]
Between 7 p.m. and 6 a.m. one-third more.

Beyond Municipal limits (outside the toll-bars) an agreement should be made, otherwise the rate demanded is generally 75 cents per mile, including return journey, but exclusive of tolls.

The usual fare for a carriage to Mount Lavinia and back or to Cotta and back is Rs. 5, in addition to payment of toll.

If extortionate fares are demanded, as they often are, the driver should be asked to produce the fare table, which he is bound to carry; though no one is likely, if well served, to object to an advance, by way of a *pourboire,* on the strictly legal fare.

Rates for Rickshas	By Day	Extra By Night
	Rs. c.	Rs. c.
Not exceeding ten minutes	0 10	... 0 5
Each half-hour	0 25	... 0 5
Each hour	0 50	... 0 10
For each subsequent half-hour	0 10	... 0 5

Between 7.30 p.m. and 6 a.m. one-third extra.

THE COACH SERVICES.

The following list of coaches running between places where there is no railway service is intended for general information to the traveller; but the times of departure should be verified locally, as they are subject to change.

The West Coast

Colombo and Negombo: leave C. 7 a.m. and 2 p.m., arrive N. 10.30 a.m. and 5.30 p.m.; leave N. 7 a.m. and 3.45 p.m., arrive C. 10.30 a.m. and 7.15 p.m. Fare, Rs. 3.

Negombo and Chilaw: leave N. 6 a.m. and 11.30 a.m., arrive C. 11 a.m. and 4 p.m.; leave C. 5 a.m. and 11 a.m., arrive N. 10 a.m. and 3.30 p.m. Fare, Rs. 5.

Chilaw and Puttalam: leave C. 4.10 p.m., arrive P. 9.30 p.m.; leave P. 5 a.m., arrive C. 10.30 a.m. Fare, Rs. 7.

The Planting Districts

Avisawella-Ratnapura and Rakwana: leave A. 11 a.m., R. 3 p.m., arrive Rak. 8.30 p.m.; leave Rak. 5.20 a.m., R. 10.20 a.m., arrive A. 3.20 p.m. Fare, Rs. 17.50.

Polgahawela and Kegalla: leave P. 9.30 a.m. and 4.30 p.m., arrive K. 11.15 a.m. and 6.15 p.m.; leave K. 6.45 a.m. and 1.45 p.m., arrive P. 8.30 a.m. and 3.30 p.m. Fare, Rs. 2.

Gampola and Pussellawa: leave G. 3 p.m., arrive P. 5 p.m.; leave P. 8 a.m., arrive G. 10 a.m. Fare, Rs. 3.

Hatton and Norwood: leave H. 6 a.m. and 2.20 p.m., arrive N. 7.20 a.m. and 3.30 p.m.; leave N. 9.35 a.m. and 6.30 p.m., arrive H. 10.40 a.m. and 7.30 p.m. Fare, Rs. 2.50.

Norwood and Bagawantalawa: leave N. 7.25 a.m. and 3.40 p.m., arrive B. 8.45 a.m. and 5 p.m.; leave B. 8 a.m. and 5 p.m., arrive N. 9.30 a.m. and 6.30 p.m. Fare, Rs. 3.50.

Norwood and Maskeliya: leave N. 7.25 a.m. and 3.40 p.m., arrive M. 8.30 a.m. and 4.45 p.m.; leave M. 8.30 a.m. and 5.15 p.m., arrive N. 9.30 a.m. and 6.30 p.m. Fare, Rs. 2.50.

Talawakele and Agrapatana: leave T. 3 p.m., Lindula 4 p.m., arrive A. 5.30 p.m.; leave A. 7.30 a.m., L. 9 a.m., arrive T. 10 a.m. Fare, Rs. 5.

Bandarawela, Badulla, Passara, and Lunugala: leave Band. 12 noon, Bad. 3.30 p.m., P. 5.30 p.m., arrive L. 8.30 p.m.; leave L. 7 a.m., P. 9.45 a.m., Bad. 1 p.m., arrive Band. 4.15 p.m.

The Southern Province

Matara and Tangalla: leave M. 10.30 a.m. and 1.30 p.m., arrive T. 2.30 p.m. and 5.30 p.m.; leave T. 6 a.m. and 11.30 a.m., arrive M. 10 a.m. and 3.30 p.m. Fare, Rs. 5.

Tangalla and Hambantota: leave T. 3 p.m., arrive H. 8 p.m.; leave H. 5.30 a.m., arrive T. 10.30 a.m. Fare, Rs. 7.50.

To the East Coast

Mátalé and Dambulla: leave M. 10 a.m., arrive D. 2.40 p.m.; leave D. 10.30 a.m., arrive M. 3.30 p.m. Fare, Rs. 6.

Dambulla and Trincomalee: leave D. 2.50 p.m., arrive T. 9 a.m.; leave T. 3 p.m., arrive D. 9.30 a.m. Fare, Rs. 15.

Lunugala and Batticaloa: leave L. 5 a.m., arrive B. 6 p.m.; leave B. 5.30 a.m., arrive L. 7.30 p.m. Fare, Rs. 25.

CONSULS IN COLOMBO.

America, United States of.—W. Morey, Consul, and E. L. Morey, Vice-and Deputy-Consul, 2, Queen Street.

Austro-Hungary.—E. Enchelmayer, Consul, 3, Prince Street.

Belgium.—A. Redemann, Consul, Victoria Buildings, York Street.

Denmark.—A. J. Sawer, Consul, 2, Queen Street.

France.—E. Labussière, K.L.H., Consular Agent, Chamber of Commerce Buildings.

German Empire.—Ph. Freudenberg, Consul, 29, Chatham Street.

Italy.—E. Enchelmayer, Consul, 3, Prince Street.

Japan.—C. E. H. Symons, Consul, 4, Prince Street.

Netherlands.—A. Schulze, Consul, 25, Upper Chatham Street.

Norway.—Sir Stanley Bois, Acting Consul, 11, Queen Street.

Persia.—M. I. Mohamed Alie, Vice-Consul, Dam Street.

Portugal.—C. S. V. Morrison, Acting Consul, 12, Queen Street.

Russia.—E. Labussière, K.L.H. (French Consular Agent), Acting Vice-Consul, Chamber of Commerce Buildings.

Siam.—T. S. Clark, Acting Consul, 14, Baillie Street.

Spain.—C. S. V. Morrison, Acting Consul, 12, Queen Street.

Sweden.—Sir Stanley Bois, Acting Consul, 11, Queen Street.

Turkey.—Mohd. Macan Markar Effendi, Consul, 70, Old Moor Street.

POPULATION.

The population of Ceylon as enumerated on the night of March 1st, 1901, including the immigrant estate population, the military (3,360), the shipping (4,104), and Boer prisoners of war (4,913), was 3,576,990; the different races being as follows :—

Europeans	9,583	Tamils	952,237
Burghers and Eurasians	23,312	Moors	224,719
Sinhalese Low-country	1,461,233	Malays	11,207
Sinhalese Kandyan ...	873,584	Veddahs (aborigines) ...	13,215
Others	7,900		

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